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VIII, No. 10. WHOLE No. 94.

THE VEDIC MAGAZINE

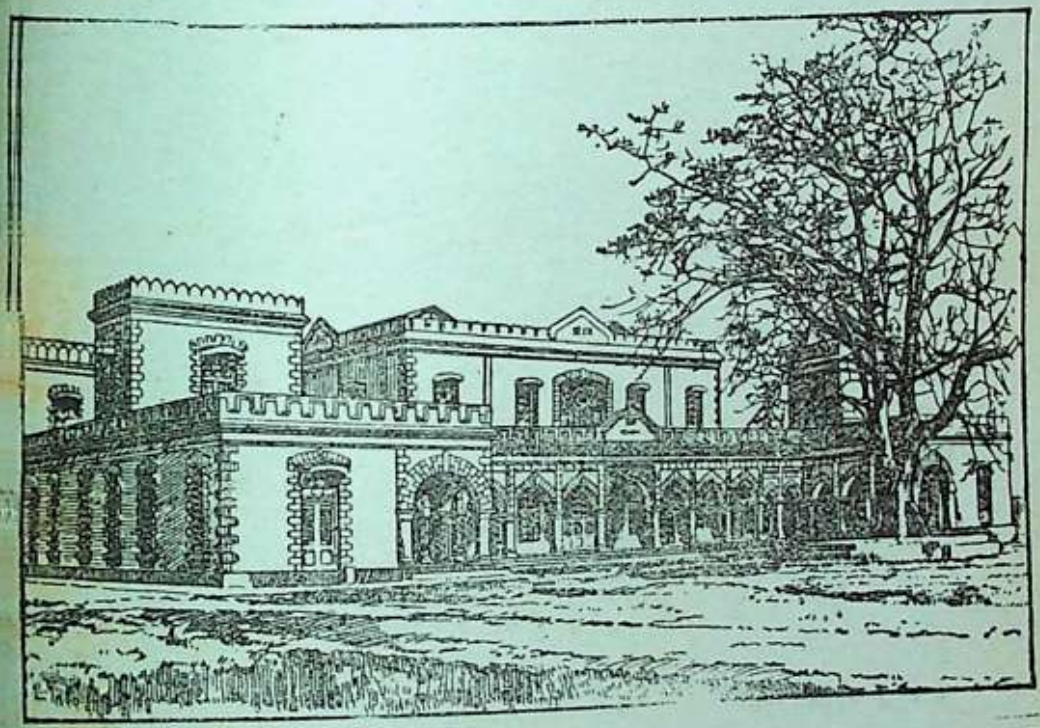
AND

Gurukula Samachar.

Edited by Prof. RAMA DEVA, B. A., M. R. A. S.

CHETAR, 1971.

पुस्तकालय



We commend this Magazine which is to be conducted "on broad and catholic lines and in a spirit of absolute independence and fearless regard for truth," to the notice of all who are interested not only in the Vedic law and literature but in the regeneration of the country.—*The Indian Spectator.*

As a rule its articles afford interesting reading and its contributors are men who may claim to be heard.—*The Hindustan Review.*

Inland Rs 5. Foreign 8 s. Single Copy annas 8.

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...TED & PUBLISHED BY P. CHARAN DAS AT THE PUNJAB PRINTING WORKS, LAH...

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THE

VEDIC MAGAZINE.

सर्वेषामेव दानानां ब्रह्मदानं विशिष्यते । (मनु)

"Of all gifts that of Divine knowledge is the highest and the noblest."—**Manu.**

VOL. VIII. } CHETAR 1971—MARCH 1915. { No. 10

SEALING WAX

When He the Great Father shall write out the letter of thy pilgrimage, therein giving thy task in His Plannings and directing thy fashioning according to His Will,

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so reach forth thy heart to Him; that there, in the centre of thy being, He may plant the seal of the written lines.

With an untrembling hand and withdrawing not the shadow of thy offering, give thou to Him, the All-Great Loving One, thy faithful and fearless heart which—burnt by the fiercest flames of love—shall melt and spread all flowingly pliant for His impress of the Seal Divine: the Signet of the Sun to the world.

. . . . . .

And in this shall men see His Image!

ELIZABETH ARNOLD.

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NOTES.

The Late Mr. Gokhale.

The extremely sorrowful news of the sudden and untimely demise of the Honourable Mr. Gokhale reached here on the morning of the 21st February. We had no idea of the great mishap awaiting us at hand when on enquiring from a few Brahmcharis the reason of their being out of the Vidyalya so early we were rudely shocked, almost stunned, to hear that one of the greatest and most devoted sons of India had passed away at an age and at a time when great things were expected from him. There can be no tribute befitting his immeasurable love and devotion for India, which found expression in the lifelong and selfless services he has rendered to his mother country; there can be no bewailing befitting the irreparable loss. Let alone his colossal intellect, his wonderful mastery of facts and figures with which he could silence and stagger the most talented of officials, his love of heart was still greater. An idea of his work can be formed from the following most pathetic word in which he explained to the Editor of the *Amrita Bazar Patrika* the reason of his ill-health when he went to Calcutta as a member of the Public Services Commission: He said: 'I have absolutely no rest: The only thought uppermost in my mind is how to meet our opponents in the Commission. They are many and I am single-handed. The result is I am killing myself, but I must do my duty

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even if I have to die in the attempt.' How noble! An then he continued in a mournful tone: 'I have no wife—that is a blessing. But my two little daughters and the family of my deceased elder brother whom I looked upon as my father sit like a nightmare upon my breast, for I have made no provision for them.' How touching! And then to think and realise that this devoted servant of the country of his birth has passed away from the sphere of his temporal activities. Ah! what can be a greater blow to the country. No wonder then that the whole of India is in mourning.

We convey our heart felt and most sincere sympathy to the bereaved family and the Servants of India Society.

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Hindu Awakening.

The extreme adaptibility of the Hindus of old has been the cause of a high degree of indefiniteness which to-day is so closely associated with Hinduism that some sensible observers from the outside, with motives not always doubtful, have occasionally been led formally to deny that there is any one Hindu community or one Hindu religion. Doubtless Hinduism has been suffering, nay positively and willingly allowing, parasites to grow upon it—parasites with which it is now unwilling to part and which, in their turn, acknowledging their debt, are showing the same feeling—but that is no reason why anyone should not recognise the parent tree or doubt the existence of the eternal tree beyond the enveloping mass of overgrowing verdure. This is the reason why Hinduism is at once undefinable and indubitable.

Times are fast changing; and it is no more possible for any vast community like that of the Hindus to continue to exist with its numerous units scattered over a vast area, entirely unsympathetic with or estranged from one another. Happily we have begun to feel the "great breath of the world that is now blowing upon us." What is Hinduism is a question which is being asked on all sides. There is an unmistakable desire among the people to gather together under the banner of the true Hindu religion. The most orthodox among the Hindus are as loud and earnest in their desire as the most radical of reformers. All have an inkling of the incomparable truth to be found in the Vedas and all are eager to see it in its full measure and ready to subscribe to it. So keen and so strong is this desire that here and there we find capable individuals trying to play, as they think, the part of St. John before Christ and "preach the truth in His greater name." One of these gifted sons of India, Sir S. Subramania Iyer, in the course of an article on "New Hinduism", which is a

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record of his somewhat defective vision of the future of Hinduism, makes the following observations.

"The conditions of Hindu Society of to-day are, it is to be regretted, such as to make the hope of the future lie not in any tinkering with this and that part of the existing structure in its present dilapidated state, but in removing with an unsparing hand the poisonous weedy growth and the entire debris under which lie buried the primeval foundations of Hinduism, and upon them to re-erect a new and simpler edifice of just such proportions and utility as are needed for our present demands. Even this is a task of no mean order, and would require on the part of those who have to perform it the very highest qualities of head and heart. Though the number of such workmen available now may be very few yet that would not stand in the way of the task being accomplished. For none, who with a watchful eye study the signs of the times can fail to see that the mandate for such new construction has already gone forth and that fit workmen will not be long in coming. Ere they come, it is the duty of those who thus see the future, to prepare for it so far as their humble capacity permits."

Again after showing that the spiritual needs of the Hindus can be satisfied only by their own true ancient Vedic Religion in all its purity, he makes the following important remarks upon some of the features of the coming Hindu religion.

"*Sacred Books.*—The sifting of the grain from the chaff of what is nowadays considered as sacred literature will be the first thing to be taken in hand. The harvest thus gathered should be put into an orderly form in Sanskrit itself and made easily available to the community. And so much of it as is possible should be rendered into English, the *lingua franca* of the day, and also into the vernaculars of the different parts of the country where the sections of the new community exist."

"As to Ashrama Dharma, its acceptance should be with reference to its essential import. That is to regard it as but a systematic mode of recognition by each individual of the four well-marked stages of the progress of his own consciousness from boyhood to old age. I trust my meaning will be made clear by the following explanations which I have borrowed from a great work. The 'fourfold Ashrama' means that

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wherein people rest or are rested on (Ashrayante Asmine); in other words, they are resting places or the aspects of consciousness which are the essence of the whole of life. In the 'Brahmacharya Ashrama,' the Veda or the body of knowledge is mastered. In that of the householder 'Mamata' or self-centredness is transcended. The consciousness of a 'Vanaprastha' is that all action is necessary and not dependent upon the capricious will of any one. In 'Sannyasa' the consciousness is that there is no necessity and no contingency; nothing belongs to others or to us, to all or to any one; whatever is is the Trinity only (Sat, Chit, Anand). In short, acquisition of knowledge in 'Brahmacharya; practice thereof in Garhasthya; certainly in Vanaprastha; realisation in Sannyasa—such is the distinction between them.

"The worship of Parameshwara and Ishwara should constitute the only recognised worship either in the family or in congregations, it being understood that worship in relation to lower Powers and Devatas is not encouraged on valid grounds. For though the God who is worshipped in them is the one God who gives back to every devotee the fruit of his devotion with inconceivable exactitude, yet such worship is calculated, in the long run, to give rise to mischievous cults and superstition, owing to the difficulty in the way of people in general understanding correctly the place and duties of those Powers and Devatas in the infinitely graded and complicated Machinery of the World Heirarchy.

"In conclusion, it may not be out of place to remark that if a community, organised on the lines indicated above, comes existence its growth will be a very rapid one This will be mainly due to the fact that the vital force operating in the community will be derived from the few simple and granted truths of the Sanatana Dharma on which the fabric of the community is founded. Another factor will be the freedom which the young community will enjoy from the innumerable fetters to which the older organisation is now subject as the result of centuries of decadence. Whether the life of new birth will be long and noble will necessarily depend upon the service it renders for the cause of human advance in India and outside.

"Nor should I omit to add that the value of such a community from the political point of view as well cannot be overrated, for with reference to the great work of nation-building in India, consolidation of Hindus

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among themselves is an indispensable prerequisite before any union with other races can be thought of. What can contribute towards such a consummation more than the spirit and example of such a community with its ancient faith restored to its original purity so as to enable its followers ever to go forth joyously shouting *Bande Mataram* and acting like one man for the uplift of the Motherland ?"

The prophet, Swami Dayanand.

Religious institutions can be moulded only by inspired geniuses. And one of the important distinguishing characteristics of these prophets is that they are born before their time. It is given to them to anticipate clearly what ordinary mortals of their time look upon with horror and consider impossible. Such was Swami Dayanand. This is being clearly proved to us of the later generation by every-day events around us. When Swami Dayanand began preaching the true Aryan Religion as embodied in the Veda, few indeed turned to him an attentive ear ; for most men his words were nothing better than a cry in the wilderness. His trumpet call to the people to rally under the banner of the eternal religion of the Veda fell mostly upon deaf ears and those who heard them stoned him for his sacred labours. The times have changed. To day we see quite another scene being enacted everywhere. The desire to know the Vedic truths is insistent and is rising to its full swing. Men will not be long in coming to quench this spiritual thirst. But whence ! Oh whence are they to come if not from you, our dear simple—hearted Arya Samajists ! Did not the great Swami bequeath to you his message of the Vedas ? Did he not tell you that it was your duty to carry the message to every nook and corner of the globe ? Have you ever thought of the great burden of responsibility lying upon your shoulders ? Look within your heart and weep a few simple honest tears. Then make a determination with " heart within and God overhead " that henceforward you shall concentrate your energy to live for the Vedic religion and live up to it.

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Else who will slake the thirst of the unlimited millions with parching lips. One word more. It has been said by Froude that "*spiritual institutions can be remodelled only at white heat.*" Be sure that if our church has not made the progress it ought to have made by this time, it is not because it is wanting in any special quality of truth, but because you have not created sufficient temperature, because you have kept lukewarm. You have only to rise up to the height of your responsibility and the world is yours.

Indian Loyalty.

Our readers must be aware of the many brilliant words of gratitude and appreciation which Indian Loyalty has evoked from every quarter of the British Empire. Statesmen who deemed themselves sure of the "Indian peril," the colonies whose aversion for the Indians knew no bounds, and the British public at large whose contact with India was only through Anglo-Indian papers—all have, for once, bidden farewell to their old habits and are unanimous in singing the praises of the poor dear country for the great sacrifices it has made and is making in the defence of the Empire. The Under Secretary of State for India has declared the intention of the Imperial Government to change their "angle of vision" and to give India its *proper* place in the councils of the Empire. The Anglo-Indians whose very name, in some Indian minds, has, by long practice become synonymous with Anti-Indians, have all but a few hopelessly senseless ones, shared the noble feeling of their fellow citizens. All this is acting as a soothing balm upon the wounded loyalty of our countrymen; so the more of it the better. We quote below from a letter recently received from one of our esteemed contributors. Says the writer: India's splendid offer of men and money in an hour of

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British Empire's sorest need has elicited the applause of the civilised world. I dare say, when the present staggering war is over, England will recall Mill's observation that the best equivalent the statesman can offer to the country that sinks its individuality in a large empire is to open to the inhabitants of this country, the service of the government in all its departments and in every part of the empire. Here is an admirable *quid pro quo* for the unstinted sacrifices, and it really is a first-rate measure of justice. The spirit of admiration is abroad and a great revulsion of feeling in relation to India has taken place in England. The following extract from Mr. A. C. Benson's letter to the undersigned is significant.

" It is, indeed, a time of tragical import. The loyalty and generosity of India has been a great support to England in this crisis, and has evoked a very friendly and grateful feeling. We hear, too, of the splendid courage and dash shown by the Indian troops in battle in France. If the war has a successful issue, as we hope, we shall not be slow to show and express our gratitude for such public-spirited services." Keshav Lal, L Oza.'

The Triumph of the Gurukula System of Education.

THE SINDH GURUKULA.

The Gurukulas are the need of the day. And it fills us with great joy and pleasure to notice that the public are quickly recognising, and trying to meet the requirement. Now and then we hear of noble, public-spirited souls sacrificing both time and money to supply the great *desideratum*. This is necessary because the prevailing system of education under which sometimes the number of passes is as low as fifteen per cent. of candidates and educationists are 'alarmed' when the percentage

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rises above, or even when it nears fifty, may be very "efficient" but it is very narrow and emasculating and withal lacking in spiritual and moral instruction without which no education can be either complete or harmonious. This, in the main, is to be the business of the Gurukulas.

We were, therefore, much pleased, the other day, to read in the columns of the *Sindhi* a communication signed by twelve important gentlemen of that province, purporting to be an appeal to the Sindh public for financing the institution which begins its work on the *Chehichand* (17th March, 1915).

"The lines on which it is proposed to work this institution will be something in the strain of modern reformers in India, who have advised us to look into the past, pick out the good from it and combine it with the present. The course of studies in this Gurukula will extend over sixteen years and the scheme will embrace the study of Vedas with their Angas, Upangas, Modern Sanskrit literature, Modern Science and Philosophy, Mathematics, Science of Agriculture and the Science and Art of Medicine, Commercial and Technical education and physical and moral training. The secular education will be, as far as possible, based upon modern lines. We hope we shall even prepare boys for University examinations.....This Gurukula will supply the longfelt *desideratum* and will be the source of reviving ancient institution of Brahmcharya and developing the religious and moral side of boys and as well fitting pupils for earning their livelihood."

We extend our heartiest welcome to the new institution and wish it a long and successful career of utmost usefulness.

The organisers have done well in collecting information from all possible sources. However a few suggestions, taking into consideration their importance, would not be out of place here. No institution which is *ever* looking to public charity can continue its work long enough. The new Gurukula should either be run upon business lines,

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each Brahmchari paying for his maintenance, etc., or (and this is much better) it should be made self-supporting which can easily be done if the students are taught to do agricultural and industrial work and a provision made for it at the very outset. Secondly, ample provision should be made for Hindi which is soon going to be the *lingua franca* of the whole of India. Thirdly, care should be taken not to multiply overmuch the subjects of instruction which would specially be the case if, as alleged, the students are prepared for University examinations for if the Brahmcharis are prepared for such examinations, healthy growth of mind and body is unthinkable.

The Arya Samaj and the Gurukulas.

A phenomenon which is oft-noticed in gardening is that the seeds of the same kind, some sown in a carefully tended garden and others thrown away indifferently on any soil, develop into dissimilar and then quite different kind of plants. It is also seen that such differences can be successfully precluded by the help of scientific gardening and that almost any soil may be made to favour a particular kind of seeds. Now it goes without saying that Swami Dayanand sowed the seeds of Hindu Awakening. While he was alive he acted like an extremely vigilant gardener inasmuch as he took care of the growth of the seeds and protected them from degenerating or running wild. He could not do the same for ever but to our great misfortune he died too early. When departing he entrusted the tender plants and the seeds which were yet to sprout to the care, not of one men, but of a body—the Arya Samaj. It was, therefore, the solemn and the most binding duty of all members of that society that they should take due care of the seeds of new awakening sown by him. To-day, after 40 years of his death, how many there are who can say that they have kept their promise and can point to the portion of the great sacred work they have accomplished. It has to be acknowledged with great regret though not

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with disappointment, that the Samaj has done but little of that sacred work. Had it not been so, the Sindh Gurukula to-day would not have accepted the great Rishi's scheme with such frivolous differences as of fixing the *Brahmcharya* age at 23 and of teaching all the sacred literature as sifted out by the great Rishi and yet leaving their course of religious instruction undetermined. Many other cases may be conveniently cited. But the question is, "Will the Arya Samajists ever realise the nature of the colossal and highly important task entrusted to them and devote their lives to the cause so dear to their hearts. Will they see that the seeds sown by Swami Dayanand develop into true plants and not dissimilar and even different ones? Will they see that no grass grows under their feet. The echo answers—will they?"

Some Ancient Hindu Chemical Methods.

The following passages from Dr. Ray's lectures on Hindu Chemistry recently delivered at Lahore are important.

'ARMCHAIR' CHEMISTRY CONDEMNED.

In Hindu Chemistry Rasa Ratnakra by Nagarjunam and Rasendra Chintamani by Dhudhukanth are two great mines wherein is hidden a huge stock of ancient chemical knowledge. According to the latter of these, a Guru who does not teach by actually showing experiments to his pupil is no Guru—whereas a pupil who does not perform the experiment himself is no pupil. These strict ideals of Ancient Indian Chemists will guide the science of chemistry for all time to come. In Rasa Ratnakra, sublimation is known as 'Urdhvapatana' or Tiryakpatna; and the actual appartus was the simplest of its kind. It consisted of one earthen pot inverted over another or in a second case one

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earthern pot containing cold water placed over another. In the lower one the substance to be sublimed was put in whereas the sublimate was collected in the lower side of the upper one. A crude earthen form of Liebeg's condenser was also known in ancient India.

EXTRACTION OF METALS AND THEIR PROPERTIES.

The extraction of metals or metallurgy as it is called was very well-known is ancient India, as is proved by quotations from Rasa Ratnakara and Rasendra Chintamani. The manufacture of mild alkalis by extraction from burnt leaves, etc.—Mrudu Kshar and the manufacture of strong alkali—"Tikshna Kshar by treatment of the water-extract of the ash (pot-ash) with burnt shell-lime (Ca O) were also well-known. In modern language, the latter of these reactions is explained by the equation, Potassium Carbonate + Calcium hydroxide gives rise to Potassium hydroxide (caustic potash)...Calcium Carbonate. Another remarkable point is the knowlege of the ancients regarding flame reactions of metals. About 2000 years ago (the date of Rasa Ratnakara—the valuable gem of the knowledge of metals—'Rasa' the corresponding English word being (essence) the ancients knew that Copper gave a blue flame. Lead, a pigeon-coloured (Dhusara) flame and so on. This was not known to European chemists even up to the middle of the 15th Century. In fact, a good deal of the six metals Iron, Tin, Copper, Lead, Silver, Gold was known

MEDICAL USE OF CHEMICALS KNOWN FIRST OF ALL IN INDIA.

Both in Europe and in India, Chemistry was looked upon as a hand-maid to medicine. The properties of known chemical substances were utilized for relieving human distress and as one would expect it the growth of Chemistry meant also the growth of the art of medicine. If both in Europe and India, Chemistry was a hand-maid to medicine, the question naturally arises who knew the medical use of chemicals first? Europe or India? or both simultaneously? Dr. Ray maintained that India knew it first—through India it went up to Arabs and through the Arabs it percolated and filtered to Europe. There is

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any number of documents to prove this. Referring to Amir Ali's "History of Saracens" from which certain extracts were read out, it was shown how Europe owes a good deal to Arabs and the Arabs in turn to India. The Arabs were thirsty of knowledge; the Caliphs of Baghdad went to the extent of employing Indian Pundits and physicians into their service and encouraged them directly to translate the famous works like Charaka, Shushruta and Nidan into their own language In the dark Middle Ages, the Arabs carried Indian learning into Europe and this served as the foundation of European learning.

ALBIRUNI'S MENTION OF HINDU CHEMICAL WORKS.

Albiruni's work on India was next mentioned. Albiruni was a devoted scholar of Sanskrit and had made good progress in it. He had studied both the Sankhya and Patanjali systems of Philosophy. He makes mention of many of the old Indian works on Chemistry and Medicine which prove the authenticity of these old works. Patanjali's work on the "Science of extraction of iron from its ores"—Lohashastra —was also mentioned. In Albiruni's time, the Mahomedans were far more catholic than they are even now. They came all the way down to Benares to study Sanskrit at the feet of Hindu Sanskrit scholars. "No matter whether it is a Greek, or a Mahomedan, or a Hindu; if he has learning in him, he must be worshipped like a sage—Rishi"—was their motto. Dr. Ray empasized this point and said, for acquiring Vidya, one must sit at the feet of his 'Guru' no matter what caste or creed he belongs to.

THE PREPARATION OF CALOMEL BY ANCIENT HIDNU CHEMISTS.

The preparation of calomel, mercurous chloride, was another splendid achievement of Ancient Hindu Chemistry. Though ancients did not know aqua-regia, as we know it to day as nitro-hydrochloric dil, yet they knew it 'in potentis.' The modern method of preparing calomel is first to produce mercuric sulphate by the action of mercury on sulphuric acid and then treat it with sodium chloride and mercury

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whereupon mercurous chloride and sodium sulphate are formed. The mercurous chloride being volatile and insoluble in water could easily be separated from sodium sulphate, The ancient method consists of taking (1) mercury, (2) brickpowder (Ishtika Churna), (3) sodium chloride (4) nitre and (5) alum. The reaction involved may be explained by alum first producing sulphuric acid which with nitre and sodium chloride would give rise to nitric and hydrochloric acid respectively. The volatile mercurous chloride, Rasakapur on account of its resemblance to *camphor*, and also a certain amount of mercuric chloride both pass off on heating and are collected as crystals in colder parts. The mixture is treated with water whereupon the soluble mercuric chloride goes into solution and pure mercurous chloride being insoluble remains behind. This ingenious combination will keep the memory of our ancient chemists ever fresh in our minds.

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NAR-MEDH

(Dr. Sangat Ram, L.M. S., M. R. A. S.)

The Western Orientalists like (1) Rosen, (2) Goldstucker, (3) Rothe, (4) Humboldt, (5) Max Müller, (6) Westerguard, (7) Wilson, (8) Haigu, (9) Weber, (10) Muir, (11) Morris Philips, (12) Macdonnel, (13) Hardwick, (14) Monier Williams, (15) Barth, and others almost all throw doubts upon the actual and ritual practice of human sacrifice in the Rig Veda, but they positively attribute human sacrifice to the Aitreya Brahmana, which is the only available commentary on the Rig Veda. Swami Dayanand, too, the only Vedic scholar of this age, expresses every respect for the Aitreya Brahmana as being an exposition of certain Vedic terms found in the Vedas.

Manu, the ancient law-giver, deduces the religion of distress and catastrophe from the story of Sundar shepa and Yaskacharya derives the human trade of the male sex from the same *gatha*

The ancient Rishis endowed with benevolence, mental exaltation and clear vision had realised the sweet poetry of the Vedas and expressed the subtle sense of the Mantras in their graphic prose. (ब्राह्मण) The Brahmanas or the exposition of the Brahma or Vedic mantras intended for the reference of the Brahamans in the use of the Vedic hymns are therefore a later production; but the Brahamans next to the Vedas are held to be the most sacred books in Vedic literature. They contain the details of the mantra-ceremony with long exposition of their origin and meaning. Though their profess-

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ed object is to establish the benevolent instituition of Yajna or Medha, they allow a comparatively large space to grammatical structures and scientific speculations than to the ceremonial itself. They interpret the mantras with (1) Rishi—the monographer, (2) Devata—the index of the the subject, (3) the Chhunda—prosodial metre, (4) Viniyoga—practical application, and (5) the स्वर—the harmonious sonorousness. They base the interpretation of the Vedic Terminology on two methods;—Scientific Method and the Philosophic Method. The *Scientific Method* which implies the six Vedangas or षडङ्गि, The Science of Ortheopy, (2) The Science of Language, (3) The Science of Etymology, (4) The Science of the dramatic or graphic display of the mantra parables. This science is styled कल्प by the Brahmanas. चित्र, गाथा, इतिहास, आख्यान, नाराशंसि, and आरोप are the different equivalents of कल्प found in the sacred literature of the Brahmanas.

चित्र is equal to the interpretation of Vedic terms in metaphorical style.

गाथा—explanation of Vedic words in the form of short episodes.

इतिहास—interpretation of scientific words in the form of a regular story, in order to convey the difficult, abstruse and dry scientific conceptions, into pleasant amusing and poetic stories.

आख्यान—purely signifies the grammatical stories, such as are found in the beginning of गोपथ ब्राह्मण. These आख्यायिका are both metaphorical and grammatical. Here is an illustration :--In the beginning of creation Brahma said—"I am alone, I intend to create the universe after my own image." He contemplated or performed Tapas, and then स्वेद appeared on His forehead. The Brahmana says :—The स्वेद is not sweat, but सु वेद or true knowledge. When man thinks

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on some difficult problem, sweat appears on his forehead, but in case of Brahma, this स्वेद is not sweat, but a सु वेद or true knowledge. Brahma again performed Tapas and a धरा flowed down; well, this *dhara* is not a current of water, but full of scientific truths. Brahma again performed Tapas, and धारा ran into आपः and Brahma saw his images reflected in this आपः This आपः is not अप् or water, but His own Negative Self. Hence आत्मा = आपः।

Grammatically स्वेद =(1). Sweat and (2). सु वेदः

धाराः=(1). Current of water.

(2). Scientific truths.

आपः=(1). Water. (2). आत्मा.

नाराशंसि—implies the personification of Vedic terms. When once personified, the terms appear to speak like actors on the stage.

आरोप—signifies the exercise of figurative eloquence and poetic imagination upon Vedic terms. The significance of the terms under this method is expressed in रुपक अलंकार.

5th. The Science of Prosody and Poetry.

6th. The Science of ज्योतिष that deals with suns, moons, stars, etc.

IInd Method—The Philosophic method implies the six Upangas or Darashnik systems.

1. The Philosophy of Dharma.

II. The Philosophy of Characteristics.

III. The Doctrine of Logic and Philosophy of Evidence

IV. The Philosophy of Essential Existence.

V. The Philosophy of Yoga.

VI. And the Philosophy of Vedant,

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There are four Sanhitas of the Vedas. 1st Rig, 2nd Yaju, 3rd Sama, 4th Atharva. Each of the Sanhitas has its Brahmana. The Rig has the Aitreya Brahmana, The Yajur Veda has the Shatpath Brahmana, the most voluminous of all the Brahmanas. The very name Shatpath implies that it consists of one hundred books. The Sama Veda has the Sama-vidhan. The Brahmana of the Atharva is called the Veda Gopath or the treatise on the mechanism of speech, and not on the heinous practice of slaughtering cow.

Now it is quite clear that previous to making any attempt towards the interpretation of the stories in the Brahmanas, one should be a thorough scholar of Science and Philosophy. Nor is it to be supposed that the कल्प and यज्ञ of the Brahmanas can be at once mastered by one merely possessing a knowledge of the Science of Language (Philolgy). It is necessary that the man should by an adequate previous discipline, be raised to an exalted mental condition and the expansion of intellect before the recondite and invisible truths of nature can be comprehended by him. The seeker after truth in the Brahmana literature should be an unprejudiced and impartial judge, for in the discussion of philosophical subjects preconceived notions are the worst enemies to encounter. They not only prejudiciously bias the mind, but also take away that truthfulness from the soul which alone is compatible with the righteous pursuit and discernment of truth. It is this want of Brahamana-scholarship among European Orientalists and the ignorance of Vedic Philology and Philosophy among our own fellow-brethren, that is the cause of so much misconception, misrepresentation and misinterpretation.

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The following account of human sacrifices based upon the evidence of Dr. Rajendralal Mitra is taken from a Christian Volume "The Account of the Vedas."

"Human sacrifices though now regarded with horror were practised in ancient times by nearly all nations. The Aryan Hindus, the Greeks, Romans, Germans and Britons once lived together, speaking the same language and following the same customs. We know that human sacrifices were offered by the Western Aryans at an early period. In England large numbers of human beings were burnt alive in images made of wicker-work. At Athens, a man and a woman, were annually sacrificed to expiate the sins of the nation. The Germans, sometimes, immolated hundreds at a time. It is therefore very probable, that the practice prevailed also among the Eastern Aryans.

"The subject has been carefully investigated by Dr. Rajendra Lal Mitra, the most distinguished Indian scholar of modern times, in a paper originally published in the journal of the Asiatic Society of Bengal. Some maintain that human sacrifices are not authorized in the Ve as but were introduced in later times. Dr. Mitra says:

"As a Hindu writing on the actions of my forefathers—remote as they are—it would have been a source of great satisfaction to me if I could adopt this conclusion as true; but I regret I can not do so, consistently with my allegiance to the cause of history."

"His paper on the subject occupies 84 pages in his 'Indo-Aryans,' giving numerous quotations. The following is onlya brief summary. Dr. Mitra first describes the prevalence of human sacrifice in all parts of the world both in ancient and modern times.

"He adds: 'Benign and humane as was the spirit of Ancient Hindu religion, it was not all opposed to animal sacrifice; on the contrary, most of the principal rites require the immolation of large number of various kinds of beasts and birds. One of the rites enjoined the performer to walk deliberately into the depth of the ocean to drown himself to death. This was called महाप्रस्थान and is forbidden in the present age. An-

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other, an expiatory one requireed the sinner to burn himself to death on a blazing pyre (तुषानल). This has not yet been forbidden. The gentlest of beings, the simple minded women of Bengal, were for a long time, in the habit of consigning their first-born babes to the sacred river Ganges at Sagar Island and this was preceded by a religious ceremony, though it was not authorized by any of the ancient rituals. If the spirit of the Hindu religion has tolerated, countenanced or promoted such acts, it would not be, by any means, unreasonable or inconsistent to suppose that it should have in primitive times recognised the slaughter of heinous beings as calculated to appease, gratify and secure the grace of gods.'

"But to turn from the presumptive evidence to the facts recorded in the Vedas, the earliest reference to the human sacrifice occurs in the 1st book of Rig Veda. It contains seven hymns supposed to have been recited by one Shunashepa when he was bound to a stake preparatory to being immolated. The story is given in the Aitreya Brahmana of the Rig Veda.

"Harishchandra had made a vow to sacrifice his first-born to Varuna, if that deity would bless him with children. A child was born named रोहत and Varuna claimed it; but the father evaded fulfiling his promise under various pretexts until Rohita grew up to man's estate, ran away from home, when Varuna afflicted the father with Dropsy. At last Rohita purchased one शुनःशेप from his father Ajigarta for a hundred cows. When शुनःशेप had been prepared they found nobody to bind him to the sacrificial post, then Ajigarta said, "Give me another hundred and I shall bind him." They gave him another hundred cows and he bound him. When शुनःशेप had been prepared and bound, when the Apri hymns had been sung and he had been led round the fire, they found nobody to kill him. Next Ajigarta said" Give me another hundred and I shall kill him." They gave another hundred cows and he came

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whetting the knife. शुनः शेप then recited the hymns, praising Agni, Indra, Mitra, Varuna and other gods. He says :—

13.—Bound to three pillars, captured शुनः शेप thus to the आदित्य made his supplication.

Him may the *sovran* Varuna deliver, wise, ne'er deceived, loosen the bonds that bind him.' (Rig Veda 1. 24)

"Varuna, pleased with the hymns of Shunahsepa, set him free. Disgusted with his father, he forsook him, and became the adopted son of Visvamitra, his maternal uncle.

"This story shows that human sacrifices were really offered. If Harischandra had simply to tie his son to a post and after repeating a few Mantras over him, let him off perfectly sound, he could easily have done so.

"The running away of the son from his father would also be unmeaning; the purchase of a substitute stupid, the payment of a fee of a hundred head of cattle to undertake the butcher's work quite supererogatory and the sharpening of the knife by Ajigarta a vain preliminary." Dr. R. Mitra adds, "Seeing that until the beginning of this century the practise of offering the first born to the river Ganges was common, and the story simply says that शुनः शप was offered to the water-god Varuna, as a substitute of the first-born Rohita, he can perceive nothing in it inconsistent or unworthy of belief.'

"The पुरुषमेध was celebrated for the attainment of supremacy over all created beings. Its performance was limited to the Brahmans and Kshatriyas. It could be commenced only on the 10th day of the waxing moon in the month of Chaitra and altogether it required 40 days for its performance, though only 5 out of the 40 days were specially called the days of the पुरुषमध, whence

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it got the name of *panchaha* Eleven sacrificial posts were required for it and to each of them was tied an animal fit for Agni and Soma (a barren cow), the human victims being placed within the posts. The earliest indication of this rite occurs in the Wajasneya Sanhita of the white Yajur Veda."

"Dr. Rajendra Lal Mitra gives the following summary of the conclusions which may be fairly drawn from the facts cited above :—

"1st.—That looking to the history of human civilisation and the rituals of the Hindus, there is nothing to justify the belief that in ancient times the Hindus were incapable of sacrificing human beings to their gods.

"2nd.—That the Sunahsepa hymns of the Rik Sanhita most probably refer to a human sacrifice.

"3rd.—That the Aitareya Brahmana refers to an actual and not a typical human sacrifice.

"4th.—That the Purushamedha originally required the actual sacrifice of men.

"5th.—That the Satapath Brahmana sanctions human sacrifice in some cases, but makes the Purushamedha emblematic.

"6th.—That the Taittiriya Brahmana enjoins the sacrifice of a man at the Horse sacrifice.

"7th.—That the Puranas recognise human sacrifices to Chandika, but prohibit the Purushmedha rite.

"8th.—That the Tantras enjoin human sacrifices to Chandika, and require that when human victims are not available the effigy of a human being should be sacrificed to her."

Before criticising I shall describe the *canons* for the interpretation of the Vedic terms as laid down in the Rig Veda, Mandal 10, Sukta 79.

1. The essential root (अग्रम्) and the additional affixes (प्रथम) constitute words that stand for names of the

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objects in nature (नामधेयं दधानः) O बृहस्पतिः thou who art well-versed in the interpretation of the Vedas, protect the primary radical sense of words assigned to them by God, for God is the primordial root of all true knowledge, and the objects made known by it (यदेषां अरिप्रमार्षात् तद् प्रेणा). And isolate the secondary lexical signification attached to the primary stock ; and illustrate the best implied moral relation.

2. Just as a skilful man separates the seeds from the husk by means of the winnowing movement of a fan, exactly in the same manner the wise grammarian isolates the root from the affixes (प्रकृति and प्रत्ययः of a term). Here the objective impressions are generalised with the mental impression retained in the memory, and to this generalised conception is given an appropriate name where in lies भद्रा लक्ष्मीः This word ultimately formed embodies the whole stock of the psychic wealth of man current in the language.

3. This name thus formed through the process of synthesis bears the force of noun or verb (यज्ञेनवाच पदवीयमायन्). Next it grows upon logical reflections (तां अविन्दन्नृषिषुप्रविष्टां . When fully nourished by reason it represents several images (तामा भृत्य व्यदधु पुरुत्रा). Now the seven parts of the human organisation (motion, sensation, vitality, mind, intellect, memory and individuality) determine the glory of the word (तां सप्तरेभा अभिसं वंते)

The word रेभा in this mantra is the most important one. रेभा is the name of a Rishi who through the glorification of the natural objects rises to the fountain-head of all things. रेभा literally signifies one who defines the properties of substances,(निघन्टु ३।१). No doubt man alone is

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capable of describing the physical properties of nature. He alone is capable of bringing this knowledge into practical application for the use of man. It is he alone that can translate their useful application into general formulæ and ultimate law. It is this defining that gives rise to the best scientist and philosopher in the world. कपिल, गोतम, कनाद्, जैमिनी, व्यास, पतञ्जली, पानिनी शंकर, दयानन्द in the east; Mill, Spencer, Darwin, Huxley, Tyndal, Lineas, and Goethe in the West had this defining differentia.

4 Some there are, who recite the Vedas without realizing them; others there are, who attend the sermons without any comprehension of them. But the fruitful Muse-mother reveals her charm of decoration to the hero who protects her.

5. The ignorant audience intending to obtain the glorious beautitude of the Mantras resembles one who attempts to strain milk from the wooden cow. The men of wisdom do not even respect him in their society (नाजिनेषु) while they call him स्थिरपीतम—an adept scholar—who has drunk deep at the eternal founts.

6. He who gives up the society of a friend (सखिंवद) who is well up in the structural study of words, obtains no share in *science*. He who joins his enemies (अलर्क) the *quasi*—learned and gives nothing about the design and order of words, gets no acquaintance with arts.

7. Regarding the sensory apparatus of eye and ear all men are equal, but they differ in the matter of mental development. The level of wisdom in one class comes up to the abdomen (उपकक्षास). In the second class it rises to the mouth (आदधासः); and in the third class it flows over the head and is fit for diving deep (हृदा इव स्नात्वा), *i. e.*, lust

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and gluttony are quite incompatible with mental development.

8. Thou hast ordained O बृहस्पति the active manifestation of the mind (बृहमण) to be wakeful ; and the energetic display of the mental faculties, brooding over designs and ideas to be in the dream (मोह बृहमण) and the passive repose of the mental activities suspending all voluntary functions by the law of re-action (उत्वं विजर्हृषाभि) to enter the heart as in sleep (सखाय). The relation between the phases of the human mind and the powers of a world is very sub le. (i) The wakeful phase represents the radical force ever active in the wo·d, (ii) The dreaming phase corresponds to the logical force of a word, (iii) The slumbering phase stands for the poetic force of a word.

9. Those who do not understand the real force of the word in the mantra are neither बृहमज्ञानी nor *k.rma-mimansists*. On the other hand, they are termed *sinners* (पाप) who presume the knowledge of the *Veda* and create a net-work of words for themselves, from which they cannot get out (अप्रजज्ञेय).

10. The fellows of Vidayala praise him, who co-operates with the Vedic association through virtuous exposition of the Mantras. *Ignorance*, the grandmother of diresome forms of vice stands a bar in the way of their Vedic scholarship.

11. Firstly the Brahma or (ब्राह्मण) in the first place supports the truths in the Vedas through science and philosophy. Secondly he sings the psalms of the victory of white-virtue (इन्द्र) over dark deeds (वृत्र). Thirdly he estimates the merits of Yajna as not involving the least injury to the animals. Fourthly, the Brahman holds discussions

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about the existence of Brahma (ब्रह्म) from whom the whole knowledge has proceeded (जात विद्या ; Nirukt).

At present, the Vedas are not supported through science and philosophy, but are interpreted through Purana or Mythology (भागवत). Secondly the dark deed (कृष्ण) carries the palm over the white one (शुक्ल). Thirdly the benevolent instituition of Yajnas is hopelessly confounded with the dirty, filthy heinous and ugly system of sacrifice. Fourthly, Brahma is no more considered the primitive preceptor of man ; onamatopian conjectures and barbarious dreams bid farewell to God who is the eternal source of all knowledge.

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MIXED MARRIAGES.

By "Veritas."

As the husband is, the wife is: thou art mated with a clown,
And the grossness of his nature will have weight to drag thee down.

TENNYSON.

If it were not for the context, one would almost be tempted to think that in these two lines the late Poet Laureate meant to convey a warning to young people against mixed marriages. Let it be understood that a mixed marriage here does not mean, as it is generally taken to do in England, a marriage between a Roman Catholic and a Protestant, or between people belonging to different denominations, but a marriage between people of different nationalities especially one between an Indian and a European, the significance which it always has in India.

The more common form of this kind of marriage is that of a man of this country taking an English woman for his wife It is very seldom that one sees an Englishman marrying a woman of India. The two or three instances of this kind that have occurred having all, with the exception of one, resulted in the separation of the pair either by *decree nisi* or by mutual agreement. The one exception which can hardly be called such as the man was not a European at all but an American, deserves to be mentioned here not only on account of the romantic circumstances under which the couple were brought together, but also as it has turned out to be an ideally happy marriage The case in point is that of a literary woman who married a gentleman attached to the American Legation in London while she was a reporter on the staff of one of the magazines contributing articles describing the life of the costers of the great metropolis.

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To return to our subject: the great problem in connection with it nowadays is whether marriages of this kind are desirable or not. It has been said by many so-called advocates of union between the Occident and the Orient that not only are they desirable but that they should be encouraged. It is a grand thing they say to transcend narrow racial prejudices and marry into other nationalities. A certain English magazine broke into acclamations of congratulation when Prince Victor Dhuleep Singh married the daughter of an English Earl, saying that it was typical of the union of the East and the West, at the same time deploring the fact that there were very few such marriages. If however a common sense view of the matter were taken it would be seen that such marriages are most undesirable and should as far as possible be discouraged.

The first great disadvantage is the unhappiness consequent on them. Take the instance of a young man born and bred in India amidst Indian environments with Hindu or Mahomedan ideals proceeding to England for a three years' course of study. He falls in love with a pretty face and finds his love reciprocated and the owner of the face willing and ready to become his wife. Her parents having a very vague idea of India and Indians and being under the impression that they are all very rich give their consent to the match without much hesitation. Now can any one with an ounce of sense for a moment think that the young couple could have a happy married life. The man himself is the least likely to be a fair judge of this. His head is turned at the sudden change in his position. From being treated with the utmost contempt, and put in the background on every occasion, he suddenly finds himself respected and listened to politely and as it were 'courted and caressed' by a member of the sex which in India completely ignored his existence. It is no wonder he loses his head and thinks

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it a foretaste of Paradise. He thus makes the greatest mistake of his life by taking the girl to be his wife, fondly deluding himself that love will smooth all difficulties and make this world an abode of bliss. He brings his wife out to India to find himself an object of aversion to his caste-fellows and one of contempt to his wife's countrymen. Being young he squares his shoulders and makes up his mind to go through it all and be happy in spite of everything.

For a while all goes well and smoothly and he thinks he has solved the racial problem and become a link in the chain which is to unite the East with the West. But as time goes on he finds to his surprise that his wife does not behave the same as before and that she is not quite the same girl that she was in England. Not that she has ceased to love him, but that an indefinable something has crept into her manner towards his countrymen and incidentally towards him also. He gradually discovers that this something is a feeling of disdain consequent on her disgust at the uncouth, and to her revolting manners of his people. Another reason for this feeling is the example of her fair sisters in this country. She is but human and cannot help noticing, with perhaps some envy, because she cannot do so openly herself, the contemptuous way in which they treat the natives. Being luckier than herself in having husbands of their own colour and nationality, they only take notice of her husband's countrymen when 'they flick them with their whips out of the way of their dog carts.' *

When disgust knocks at the door love flies out of the window. Her disillusionment is complete when she finds that the cultured and polished young man she took for her husband is gradually losing all his culture and polish, and

*Quoted from Louis Tracey's "Meeting the Sun."

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relapsing into his original ways of living. The habits of a life-time cannot be changed by a three years' residence in a foreign country A return to his former environments proves too strong for him and the old habits triumph driving out the new.

The poor man is just as badly off if not worse. He deplores his folly which led him to such a mistake, raves at fate for the scurvy trick, he thinks, she has played him and then after a time like a true Oriental he takes it all as his *kismet* and makes up his mind to a life of patient suffering if not actual misery. If the woman is sensible she follows his example ; if not she tries to console herself by philandering with those of her country men whom she finds willing to do so. There follows the usual scandal, a separation, a nine days' wonder and then every thing goes on as before. After all it is the changeless East. Here endeth the first part.

The second great disadvantage is the deterioration of the race. It is an undisputed fact that the off-spring that are the outcome of such marriages are as a rule weakly and never possess the same powers either physical or mental that the parents do, though the parents themselves may be fine specimens of the two races. 'But why,' will say someone, 'should not the intermarriage of two fine types of two different nations be productive of an altogether new type possessing all the best qualities of both the nations ? As a matter of fact the reverse is the case and that 'why' has still to be answered. It has yet to be proved that men can be like horses which by judicious cross-breeding produce the finest thoroughbreds going.

In addition to this there is the position of the children to be considered. They grow up to find that they are disliked by their father's people and despised by their mother's. They are very much like the Indian *dhobis*, dog

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which according to the Hindustani proverb belongs neither to the house nor to the *ghat* * (the river bank where the *dhobi* washes the clothes). If they resemble their mother more, they despise their father and if they are more like him they resent the fact that they have an English mother. In political questions they do not know whose part to take. The English will not acknowledge their claim to side with them and they are too proud to throw in their lot with the Indians who most probably would refuse to have them even if they wished to do so. Of course this does not imply that every mixed marriage turns out in the way depicted above. There are happy and brilliant exceptions as there are bound to be in every thing, but in ninety nine cases out of a hundred the result is the same and young men who are inclined to take unto themselves English wives, there is a certain class of young men who are very much so inclined, should consider all these points well before they take so serious a step, one having such far reaching consequences.

'All this, however, does not apply,' some one will say, 'to an Indian born and bred in England. He is sure to be thoroughly Anglicised in his habits and so would not be happy with any but an English wife.' 'True,' the answer is, 'but only as long as he keeps her in England because as soon as she comes out to India, a subtle change seems to pass over her and she begins to behave like the rest of her countrywomen.'

An Anglo-Indian was once asked the cause of this sudden change by a friend of the present writer's and he said that Englishmen judge all Indians by their servants because they come into contact with them most of all, and as these are recruited from the lowest classes with a very doubtful standard of morality and practically no feeling of self respect, they naturally conclude that the rest of Indians educated and uneducated are like them. Perhaps

* "*Dhobi kā kuttā na ghar kā na ghat kā.*"

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this is the real reason for their contempt. Be that as it may, the fact remains and is undeniable that even the most liberal minded Englishman changes his point of view with regard to the peop'e of India after a few months' residence in that country.

In the light of this the best advice that can be given to a man who is matrimonially inclined towards an English girl, is that if he wishes to remain happy he should not bring her out to India and if he cannot afford the luxury not to let his inclinations get the better of his commonsense or he will rue it ever afterwards in the years to come.

"Thou shalt hear the 'Never, never' whispered by
the phantom years
And a song from out the distance in the ringing
of thine ears."

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VEDIC RELIGION.

ITS CLAIMS ON THE MODERN WORLD.

Lecture by Pandit Keshav Deva Shastri,
at the Parliameht of Religions, U. S. A.
On Sunday, Nov. 15, 1914.

Dr. J. M. Peebles while introducing the speaker said :— 'I am very glad to find this great auditorium full to its capacity with thinking men and women who have met here this evening to listen to an important address. The religion of India has always been a theme of vital importance. I have cherished throughout my life reverence for the Vedas and the Upanishads. They are the storehouse of knowledge, wisdom and spirituality. Fortunately we have among us this evening a profound scholar of India. Dr. K. D. Shastri has a vast information in the field of religion and philosophy. He is a speaker of international fame. We shall enjoy, I am sure, his masterly exposition of the Vedic teachings. I have great pleasure in introducing Dr. Shastri.

Pandit Keshav Deva Shastri delivered his address as follows :—

Mr. President, ladies and gentlemen—

We have met here this evening in the Parliament of Religions. All of us, surely, do not worship in the same temple, but every one of us believes, that justice is an indefeasible right of every individual and it is in that generous spirit that you have invited me to speak on the religion of that ancient nation of India which has inherited the oldest civilization of the world.

India forms one of the most picturesque and remarkable regions that exist on the surface of our globe. To have a rough mental picture of the scenery of India, come with me if you please. We are high up on the picturesque

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Tiger Hill in the Himalayas, seven miles from the beautiful town of Darjeeling and at an elevation of 8,400 feet from the sea level. It is early morning. There are rolling forth into the sublime depth of infinity twinkling stars—suns of immeasurable magnitude and unutterable grandeur in the clear sky above us and a vast panorama around us. For miles and miles before us stretch enchanting snow-clad peaks of the hoary Himalayas never uncovered through countless ages, apparently an endless chain of mountains with bespotted valleys covered in sheets of silvery clouds amidst dense forests, boisterous waterfalls and luxuriant verdure. But everything is calm at the approach of the glorious sunrise. The sky brightens overhead and the various charming features of the landscape grow more and more distinct below, as the first streaks of the morning darting from the heavenly orb and coming through millions of miles of space rush to kiss the loftiest peak—Mount Everest, 29,002 feet high. These dancing beams as if in exhilarating joy pass on to Kanchinchanga, Dhaulagiri and other silvery peaks in rapid succession. In a few seconds hundreds of these snowy peaks are glittering with variegated hues, changing from golden to white and presenting a vivid contrast of shade and light.

It was amidst such uplifting and inspiring scenes that the ancient Aryans developed their wonderful civilszation in the prehistoric times. Human nature is apt to forget too quick. The depth of antiquity is full of light. Scarcely a few rays have been transmitted to us. Like children born at midnight, when we see the sun rise we think that there was no yesterday. The date of arrival of the Indo-Aryans into the fertile plains of India extends back to the prehistoric time but at the time of Ramayan, some ten thousand years ago, the Aryans had a distinct and developed civilization. Another landmark of the ancient history of India was the Mahabharat period. Both these periods are marked by two great epic poems glowing with the luxuriance of

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imagery and showing vestiges of the aspirations and achievements of that civilization It was between these two periods that successive streams of emigration left India and settled on different zones of our globe. It was at this period that the intellectual stimulus was imparted and the various schools of philosophy were promulgated. It was at this period that the empires of India blazed up in all their brilliancy. The coronation ceremonies of Ram and Yudhishthir at Ayodhia and Dehli respectively, have inspired the peoples for ages and are still sending thrilling sensations into the heart of India. The disastrous battle of Mahabharat gave a setback to this civilization. It plunged the nation into its downward course. Priestcraft became dominant and for centuries there was little or no attempt at regeneration. Every age receded more and more from the original ideals. The theocratic government was thus hastening the downfall of the social organism when two great reformers rose to stem the tide of decay. They founded Jainism and Buddhism—two distinct chapters of Hindu philosophy. Both ignored or denied the existence of any supreme intelligence. Both schools were rationalistic. Both were positivists. Jainism is confined to India alone while Buddhistic missionaries carried their renewed gospel eastward and westward, northward and southward till Budhism became the dominant religion of Asia. These missionaries carried with them their Aryan culture, the arts and industries of India, in fact they implanted the Hindu civilization in every nook and corner of this globe. India was again revitalised and the reigns of Chandragupta and Ashoka brought untold blessings, and glories, wealth and prosperity, moral and spiritual supremacy. It was at this time that Alexander the Great invaded India. Philostratus has recorded the invasion of Alaxander thus :—

'Had Alexander passed the Hyphases he never could have made himself master of the fortified habitations of

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these sages. Should an army make war upon them, they drive them off by means of tempests and thunders as if sent down from heaven. The Egyptian Hercules and Bacchus made a joint attack on them and by means of various military engines attempted to take the place. The sages remained unconcerned spectators until the assault was made when it was repulsed by fiery whirlwinds and thunders, which, being hurled from above, dealt destruction on the invaders.

After a period of five hundred years Buddhism declined in its home but it left ineffaceable marks on the culture of China, Japan, Tibbet, Central, Western and Southern Asia. The revival of Vedic philosophy in India stimulated the priest class. During the period of one thousand years which followed Hinduism degraded into mere sacerdotalism. To maintain their ascendancy the priests defied the heroes of their history and evolved a system of Hindu pantheon. Temples and shrines accumulated a blazing display of wealth in every important centre of India. The fabulous riches of the country invited the neighbouring nations to devastate its cities. By the twelfth century the newly converted Mahomedans of Central Asia had gained military supremacy and become the rulers of the land. For six hundred years successive dynasties of the Pathans and the Moghals ruled over India. During all these centuries social and political cataclysms were vigorously disintegerating the forces of social and religious life. The Portuguese discovered India in 1492. Now long after, western nations—the Portuguese, the Dutch, the Danes, the French and the English one after the other entered the arena of India. The burning land-lust and the exploitation policy of these nations almost completed the devastating work begun by the Pathans in the twelfth century. Empire after empire crumbled down, revolution succeeded revolution, social and political cataclysms overran the whole peninsula, Pathans, Moghals and the English were the masters in turn and the

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wonder of all wonders is that the Hindu civilization with its literature and its religion is still there. Changes and transformations have occurred and they have been very numerous. Religion has been awfully distorted. During these centuries of political disturbances there appeared many reformers and invariably every one of them was deified in his turn and became the founder of a new sect. The clashing of Islam with Hinduism gave birth to new forces. The British have established order and once more the motherland is working out of her age-long slumber to a renewed consciousness of her ancient glory and future destiny The nineteenth century has produced a galaxy of brilliant reformers. The various religious and social organizations have worked in the direction of regenerating India. But the great impetus was imparted by the Arya Samaj (the Aryan Society) movement which stands pledged to the revival of the Vedic literature. Mr. Andrews Jackson Davis, an American writer, has paid a tribute in glowing terms to the memory of the founder of this movement in the following words—

'To restore primtive Aryan religion to its full pure state was the fire in the furance called Arya Samaj, which started and burned brightly in the bosom of that inspired son of God, Dayanand Saraswati. From him the fire of inspiration was transferred to many noble inflaming souls in the land of the eastern dreams.....Hindus and Moslems ran together to extinguish the consuming fire which was flaming on all sides with a fierceness which was never dreamed of by the first kindler, Dayanand. And Christans, too, whose altar fires and sacred candles were originally lighted in the dreamy east, joined Moslems and Hindus in their efforts to extinguish the new light of Asia. But the heavenly fire increased and propagated itself.'

According to the Gazetteer of India 70 per cent. of the total population were returned as Hindus, 21 per cent. Mahomedans, 3 per cent. Buddhists, 3 per cent. Animists,

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1 per cent. Christians, the balance being made up of the Jains, Parsis, Jews and others. Happily all Hindus, notwithstanding their differences in minor points, believe in the cardinal teachings of the Vedas. Their religious views, their social codes and their literature, all are thoroughly saturated with the teachings of the Vedic literature.

Vedic Literature.

I shall now take up the Vedic literature and state cardinal features underlying the religion of the Vedas. It has been admitted by all the ancient as well as the modern authorities that Vedas are the oldest records in the library of mankind. The whole literature of the Aryans traces its origin back to the Vedas. Their authority is held in high regard by the various exponents of the different schools of philosophy. Apparently it seems paradoxical that the earliest and the so called primitive attempts should embody the boldest flights of human thought Revealed knowledge as it is held by the Hindus, the Vedas hold a pre-eminent position in the literature of the Aryans. Literally, Vedas mean knowledge and they are divided, according to the subject matter, into four divisions—the Rigveda, the Yajurveda, the Samaveda and the Atharvaveda. They are the foundations on which the superstucture called Vedic literature and Vedic philosophy is based. The Brahman books are the commentaries on them. The Veda has one or more than one commentary in which the application of the text is explained. The Upanishads are the metaphysical and philosophical disquisitions based either on the original texts of the Vedas or are the expositions of those texts. Apart from these philosophical teachings Vedas hold the germs and basic principles of other sciences. Viewed from this standpoint they are not only the philosophical and theological books but maintain that nothing can be theologically true that is scientifically and

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We have in this literature four branches of physical science called Upavedas or the sub-Vedas. They are—the Arth-veda, the Dhanur-veda, the Ayur-veda and the Gandharva-veda. The Arth-veda is the sub-Veda that deals with the applied mechanics, engineering, practical arts (chemisty and physics) and geology. The Ayur-veda is the sub-veda that treats of surgery, botany, physiological chemistry, anatomy, physiology, materia medica, chemistry and toxicology. The Gandharva-veda is the sub-veda of music and fine arts, whereas the Dhanur-veda is the science of martial appliances, instruments and factories. Not only are the names of these sciences in their full significance, found in the literature of ancient India, but treaties on all these subjects existed and many of them have come down to us in their original form. To come to the various schools of philosophy, out of which six schools are held authoritative. The Vedangas deal with the alphabet, grammar, etymology, prosody, morals and astronomy. The civic law or the science of sociology embraces a vast field in itself. There are several codes, of which the code of Manu is the most ancient. At the time of the Mahabharat books on all these subjects existed and we find constant reference to them in the second epic (5014 years ago).

Coming to the practical life of the Aryans of India, we find it well depicted in their great epic poems—the Ramayan comprising fifty thousand lines and the Mahabharat consisting of two hundred thousand stanzas. Apart from these, there are books on the drama, fiction, lyric and ethico-didatic poetry. Then comes mythology in the form of voluminous Puranas which cover many volumes in their original texts. Eighteen of them are the principal ones. They deal with cosmogony, history, morals and the like. Many of the later-day sects of the Hindus, pin their faith virtually to these mythological books. But this literature too is based, according to their inherent evidence, on the teachings of the Vedas.

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To understand Hinduism or the religion of India one must be conversant with this vast and comprehensive literature. Viewed from this point, the whole superstructure becomes intelligible if we understand the doctrinal and cardinal principles underlying this literature and found in the original Vedas.

Teachings of the Vedas.

According to the Vedas God is principle—an Impersonal entity, a Supreme Intelligence 'God existed in the beginning of the evolution of our solar system, the only Lord of this unborn universe. He is the eternal Bliss, whom we should adore (Rigveda). Being all-vision, all-power, all-motion in Himself He sustains. He sustains with His power the whole universe Himself being one alone.' (Yajurveda). 'There are neither two gods nor three—nor four—nor ten. He is one and one only and pervades the whole universe, all other things live, move and have their being in Him' (Atharva-veda). The Supreme Intelligence is an eternal verity. He is before and behind, right and left, above and below, pervading all this stupendous universe through and through' (Mundak Upanishad).' There shine neither the sun nor the moon nor the stars nor even lightnings illume Him, much less this terrestrial fire. It is through His illumination that all this is illumined' (*Ibid*). He is verily immanent in nature, that is, He works from within it, controls, guides and regulates it and is transcendental at the same time. He is one unchangeable, Eternal Intelligent Spirit even more vigorous than the mind; Material senses cannot perceive Him. The devotee, therefore, withdraws his senses and through meditation and contemplation realizes the presence of the Supreme Being every where. The Vedant philosophy discusses the nature of God in detail.

The Vedic conception of soul-nature is a distinct theme. Soul is an immortal, invisible and eternal entity. It is divine. It was never created. God and soul are both

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incorporeal and unchangeable. Co-existent with one another they are related to each other as the pervader and the pervaded. One enjoys the fruits of action while the other looks on the same unaffected by the consequences.

The conception of creation is beautifully described in the Vedic literature. 'The creation is a vast empire of the visible objects—the compounds of elements constructed with all the perfection of design by the infinite wisdom of the divine architect. The eternal verities are three in number,—God, soul, and matter or the material cause of this universe. The primary properties, the physical nature, and the modes of action of the eternal substances are also ever the same. The manipulation of their secondary qualities, accidents and energies constantly occur in their coalition and disappear on their separation, but their inherent power which produces their union and disunion is invariably in their nature. They again and again unite and disunite in eternity. God is the efficient cause and matter is the material cause of this universe. They are both eternal. But this particular cosmos is not eternal. It had had a beginning and it will have an end. The period during which a cosmos lasts is called Kalpa or cosmos and consists of our 432,000,000 years. This solar system was evolved nearly one hundred and ninety-eight millions of years ago. This cosmos followed the chaos, as every cosmos is preceded and succeeded by an equal period of chaos during which matter lies in a dormant condition. Before that chaos was a cosmos and before that cosmos was another chaos, and so on. Creation *ex-nihilo* is an impossibility. There are besides this solar system innumerable other systems in the immensity of nature. The religion of the Vedas does not entertain the idea of heaven and hell. They are rather the conditions—Heaven being the uninterrupted enjoyment of pleasure and the possession of means thereof, and hell is the excessive suffering of pain amidst unpleasant surroundings.

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In the light of the Vedas religion consists in the maintenance of impartiality and justice, the speaking of truth and the observing of virtue, which are consistent with the unfoldment and the right development of our physical as well as spiritual natures. Cf character-building we read the following :—

'Children, always speak the truth, lead a virtuous life, abstain from sexual indulgence, never be negligent in learning and teaching, devote yourselves to the acquisition of sciences (physical and spiritual) until your knowledge is mature : then procure for your preceptor to whom you are indebted anything he wants, thereafter enter into household and civic life. Never be indifferent to truth and duty. Never neglect your health or the cultivation of any skill or talent you may possess. Never be indifferent to the acquisition of wealth, power, etc. Never neglect your studies. Never neglect to serve your father, mother, teacher and other benefactors of mankind. Love virtues and shun vices. Remember, imbibe our virtues and not our faults and imperfections. Always keep the company of those learned men who are thoroughly imbued with piety, put your trust in them and them only. Be charitable ; give charity in faith or on persuasion. If you are ever in doubt as to the nature of any religious doctrine, follow the noble example of those virtuous men who are free from perjudice, charitable in disposition and well versed in philosophy and science and anxious for furthering the cause of righteousness.' (Taitariyopnished.)

These preliminary instructions are even to-day imparted to every twice born Hindu who undergoes the ceremony of Upnayan. In the whole range of Hindu religion there is no emphasis laid on any dogma, creed or article of faith. Faith has no meaning in the system of Vedic philosophy except when it is based like science on incontrovertible truth. Hinduism, or better, Vedic religion admits the affirmation of character. The three

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eternal verities are known as Sat, Chit, Anand or existence, intelligence and bliss. The material or physical world has only one attribute, *i. e.*, of eternal existence in one form or another. The souls have two attributes of existence as well as of intelligence. This intelligence is marked by different manifestations but is always limited and never complete in any stage of evolution. The Supreme Intelligence has all these three attributes in its perfection. He is Eternal Impersonal verity. He is All-Intelligence and All-Bliss. We as human beings have wonderful potentialities but are between matter on one side and perfect Intelligence and Bliss on the other. We are endowed with wonderful mechanism—a repository of various physical as well as superphysical faculties, and are marching totowards the evolutionary cycle and can realise the difference between the course that hampers our progress and the course that helps us on the realisation of our goal. As the Upanishads put it, 'As a man thinketh so he is' We are the masters of our own destiny. We observe certain duties and believe in certain ethical teachings not because these are the commandments of God or any religion but because these duties and ethical teachings are calculated to evolve our nature, and are destined to lead us on to progression and development. This solves the mystery of 'transmigration and re-incarnation.'

Every man is responsible for himself. No matter to what religion or what clime one belongs, he is a good man provided he acts well his part. He may believe or disbelieve in the Vedas, he is a good man provided he leads a virtuous life. Emerson, Newton, Darwin, Schopenhauer and other benefactors of humanity, no matter what their beliefs or views are, hold a high position in the estimation of the Hindu system for their virtuous lives and self-less service to humanity. The Vedic God is not a partial God; He administers justice to all alike whether they believe in Him or denounce Him. He is All-Intelligence and conse-

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quently his laws are immutable and unchangeable. Transgress the laws and you are bound to suffer the consequences; no power, no prophet and no faith, can redeem your faults. Rewards and punishments, progression and retrogression, evolution and involution, ascension and recension, all these words are comprehended under the sublime thought of transmigration. The elaborate rites and rituals of the Vedic religion are, thus calculated to unfold the latent and the dormant faculties of the individual. They are further intended to bring about an atmosphere of love, service and sacrifice. By observing these moral forces we make use of our opportunities and become conscious of our potentialities. Thus the Vedic religion is not a confession of weakness—an humble admission of the helplessness of humanity to cope with their problems. It rather brings an elevating and inspiring message of confident assertion of supreme manhood and womanhood—an assertion full of divine dignity, intelligence and independence.

But what about the present religion of the Hindus? Surely all the people of India are not imbued with these rational views. They have their social evils; they worship idols; they believe in religious superstitions, miracles and mysteries. Their rigours of caste are simply abominable; almost fifty millions of the people are classed as depressed or untouchables. Women are suffering from inequalities. The ignorant classes as well as the masses are under the strong grip of the priesthood. There are so many sects, divisions and denominations that India presents to us a distorted picture—a museum of religions. But this dark and dismal picture is not applicable to all the classes. Side by side, there exists a class with rational and philosophical ideas and another with abject superstitions—the accretion of the past. There is a terrible amount of illiteracy in the country. India has no system of popular education. The masses are denied the privilege of free education and are consequently an easy prey

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to self-interested priestcraft. The very fact that many religious and social bodies exist in India is proof positive that religious superstitions and social evils exist there. But it is also true that the wrongs are being redressed, contradictions are being harmonised and problems are being solved. Errors and superstitions are fast crumbling into decay and are bound sooner or later to disappear yielding place to more and more rational and progressive ideals as education progresses in the land. Even now at this stage millions of eyes are flashing with renewed brightness as the pulsating waves of national life are vigorously surging in all directions and affecting the whole mass of that vast country. Notwithstanding certain disabilities Vedic literature has always exercised a potent influence on the life of the people, which has been a subject of wonder and admiration to western writers. Sir Thomas Munro wrote: 'But if a good system of agriculture, unrivalled skill, a capacity to produce whatever can contribute to either luxury or convenience, schools established in every village for teaching reading, writing and arithmetic, the general practice of hospitality and charity amongst one another and above all a treatment of the female sex full of confidence, respect and delicacy, are among the signs which denote a civilized people, then the Hindus are not inferior to the nations of Europe.'

This picture by an English statesman was drawn prior to the Renaissance. But things have changed wonderfully. Many of the social evils of that day and generation have been eliminated. The sons and daughters of India are now striving their best to assimilate all that the west has to offer and to preserve with diligence the valuable treasures in religion, philosophy and literature they have inherited from their ancestors. The Vedic religion presents a spirit of extreme toleration. Hinduism and its branch, Buddhism dominate the lives of more than eight hundred millions of people but they never sanctioned the shedding of a single drop of blood for religious opinions.

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The Claims of the Vedic Religion.

Europe has always been indebted to India for its spiritual inspiration. There is little, very little of high thought and inspiration in Christendom which cannot be traced to one or another of the successive influxes Hindu ideas, either to the Hinduised Hellenism of Pythagoras and Plato, to the Hinduised Mazedism of the Gnostics, to the Hinduised Judaism of the Kabbalists, or to the Hinduised Mahomedanism of the Moorish philosophers, to say nothing of the New-England Transcendentalists and many other new streams of orientalising influences which are fertilizing the soil of Christendom. (Colebrook.)

The Vedic religion is not only a system of theology, but it comprehends all the domains of human activity. Science and philosophy find free and full expression in this system. In the Vedic literature philosophy is more closely allied to religion than in any other religious system.

You are all familiar with the fact that the exponents of western philosophy have their representatives in Kant, Spinoza, Mill, Berkeley, Hegel, Spencer, Hamilton and others. All these philosophers drank deep in the profound philosophical systems of the Greeks. Plato, Aristotle and Zeno have become their watchwords. These Greek philosophers received their inspiration from the Hindus either directly or through Iranian philosophers Historians have admitted that Pythagoras, Anaxarcus and Phrrho-eminent philosophers—had visited India for the purpose of acquiring knowledge. Thales, Anaximenes and others came into contact with the Vedic philosophy through Indian philosophers. But their philosophical productions bear an ineffaceable impress of the Hindu thought. Professor Schlegel believed :—

'Even the loftiest philosophy of the European—the idealism of reason as it is set forth by the Greek philosophers—appears in comparison with the abundant light

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and vigour of oriental idealism like a feebly Promethean spark in the full flood of heavenly glory, faltering and feeble and ever ready to be extinguished.'

The philosophy of India has a distinct place in the history of the intellectual development of mankind and the Upanishads contain all the germs of philosophical problems The western minds are being daily drawn to these invaluable treasures. The harvest is full and plenty but so far few have been the reapers. Professor Schopenhauer has led the western philosophers in expressing the following :—

'Oh ! How thoroughly is the mind washed clean of all early engrafted Jewish superstitions and of all philosophy that cringes before these superstitions. In the whole world there is no study except that of the Original so beneficial and so elevating as that of the Upanishads. It has been the solace of my life ; it will be the solace of my death.'

The western peoples have so far seen a few glimpses of the Vedant and the Yoga philosophy. Bhagvat Gita is an expression of these systems. It has been considered as one of the most remarkable compositions in Sanskrit literature, and has been translated into almost all the languages of Europe. But there are treasures of incalculable value that are still awaiting publicity and the right intepretation of these philosophical thoughts would revolutionise the western philosophy.

Physical sciences cover a vast and comprehensive scope in the progress and evolution of mankind. In the Vedic literature we find all the branches of scientific knowledge. Apart from medical science which covers a vast area you would find in music, astronomy, military science, etc., a large amount of research work. Some of these scientific works were compiled by women. *Lilavati* is a treatise written by a lady mathematician. It deals

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with questions of interest, barter, mixtures, combination, permutation, laws of progression, indeterminate problems, etc., etc. It is now believed in scientific circles that Hindus were the originators of medical science; that they introduced it into Greece and Baghdad, that they forestalled the remarkable discoveries of Harvey and Jenner. Sir William Hunter admitted :—

'Indian medicine dealt with the whole area of science. It described the structure of the body, its organs, ligaments, muscles, vessels and tissues. The materia medica of the Hindus embraces a vast collection of drugs belonging to the animal, vegetable and mineral kingdoms, many of which have now been adopted by European physicians.'

Indeed if I may be allowed the anachronism the Hindus were Spinozites more than two thousand years before the existence of Spinoza, and Darwinians many centuries before Darwin, and evolutionists many centuries before the doctrine of evolution had been accepted by the scientists of our time and before any word like evolution existed in any language of the world. (*Hindusim and Brahmanism* by Sir Monier Williams, p. 12.)

"To say nothing of Indian sages to whom evolution was a familiar notion ages before Paul of Tarsus was born.' (Huxley.)

Astronomy has from time immemorial been connected with religious systems. This science like other sciences played an important part in the evolution of mankind. The Aryans of India claim to have preserved the unbroken chain of the age of the earth. It has been styled astounding, it has been called bewildering, but the fact remains that they have their Sankalp Mantra to which they have been, adding annually one year. According to their calculations the age of the earth now is 186,187,000 years and this is called Srishti era or the age of evolution. Apart from this the history of the Aryan civilization bears

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here and there certain landmarks of antiquity. The Bacterian document called Dabis'an gives an unbroken chain of kings whose first link reigned in Bacteria 5600 years before the expedition of Alexander to India, which means 7838 years. Megasthenes had in his possession a choronological table of 153 kings specifying the duration of their reigns and showing that Dionysius reigned in India in 7000 B.C. or nearly 9000 years ago. The date of the memorable epic of Ramayan a goes back to some 10,000 years. Egypt received the first stream of Hindu emigration nearly 18,360 years ago. The age of Mahabharat, according to various historical records and calculations, goes back to 5,013 years. Surya Siddhant and many other authoritative works on astronomy were extant during these epic ages. Western scientists have admitted that as early as 2780 B. C. books on astronomy existed in India. Long before Newton had discovered 'gravitation' it was expounded by the sages of India. Aryabhat had clearly expounded the theory of the earth for which Galileo and Copernicus were persecuted. He wrote :—

'The starry vault is fixed ; it is the earth which, moving round its axis again and again, is causing the moving and setting of the planets and stars.' Again :—'As a person in a vessel while moving forward sees an immoveable object moving backward, so do the stars, however immoveable seem to move daily.'

Civilization owes its existence to the compact formation of society. The earliest recorded social, civil and moral laws found their expression in the memorable code of Manu. This code was known to the Egyptians under the name of the Manes and the social and moral teachings of Moses are the by-product of Egyptian and Babylonian culture, which in their turn received their inspirations from India. The digest of Justinian which has moulded the civilization of European nations for about two thousand

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years bears a great resemblance to the laws of Manu. The Gragas of the Norse are based entirely on the Hindu law books. Such is the close resemblance between these codes that whole texts are found in their translations. These two sources supplied the basic principles of jurisprudence and here as well as in other fields India provided the data for civilization. The fundamental conception of dividing society into four parts for efficiency and national preservation was first discussed in the Vedas, and enunciated by Manu. It was invariably adopted by all the ancient nations. Go and study, you will find that the four divisions of society which later on degenerated into cast-iron castes of the Hindus were imitated by the Scandinavians, the Egyptians, the Babylonians, the Greeks and the Romans. All these nations incorporated the principle in some form or other. It is too evident to be accidental.

Thus far I have dealt with indirect testimony and now I shall take up the direct influences in the domain of religion. Once admit that the Vedic civilization is the most ancient civilisation on earth, and you would then be constrained to admit that in the whole domain of religion there is not a single idea, not a single truth, not even a single legend that originated with other systems. Like the pro-lengthening distance of car lines separating from a point, we now find that these religions are not spontaneous growths; comparative study does away with all such delusions. All the religions of the world owe their existence to the religion of India. Of course there is a good deal of misinterpretation, and misconstruction of the allegorical teachings of original Vedas. Unfortunately many of these systems were promulgated at a time when India had grown to be the hot-bed of theocratic supremacy. In India the priesthood owing to their selfish and ulterior motives kept their followers in abject ignorance and superimposed upon the people many superstitious and credulous beliefs. This has been invariably followed

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in all religions. Mythology though begemmed with unnumbered diamonds on universal truths, has robed the true spirit of religion in mystery and darkness. The mythology of India found a strong impetus during the Buddhist period. The Hindus were always in touch with the civilized nations of the earth. From the time of the Egyptian colonisation to the time of Christ, Hindu merchants were trading with these countries.

We are assured on undisputed authority that the Romans remitted annually to India a sum equivalent to £20,000,000, to pay for their investments and that in the reign of Ptolemies 125 sails of Indian shipping were at one time lying in the ports whence Egypt, Syria and Rome itself were supplied with the produce of India (Todd's *Western India*, *p.* 22.)

The Egyptian religious system was constantly fed on the then existing notions of the Hindu religion. The Aryans who founded their settlement on the banks of the Nile had come most probably from western Punjab. Their first settlement was in Ethiopia...The Hermes scriptures of Egypt contain a dialogue between Hermes and Todd or Bodh. They speak of the pre-existence of soul, of its transmigration, of its divine origin and of its final return to its original state. In Philostratus, an Egyptian is made to remark that he had heard from his father that the Indians were the wisest of men and that Ethiopeans—a colony of the Indians—preserved the wisdom and the usage of their forefathers and acknowledged their origin. We can thus clearly understand that the wise men thus referred to in the scriptures were no other than the sages of India. Dr. Princep believed :

The Buddhist of Western Asia on accepting Christianity at once introduced in the Church the rites and the observances which for centuries had already existed in India. From that country Christianity derived its

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monarchical institutions and church service, its councils or convocations to settle schims on points of faith, its worship of relics and the working of miracles through them.

According to the unknown life of Christ (if substantiated as historical record) found in the monastery of Himis and discovered by Nicolas Notovitch, Christ, the founder of Christianity, spent fourteen years of his life in India. He spent six years in Jagannath. Rajgriha and Benares. The ethical teachings as preached by Christ have everything in common with the teachings of the Vedas. The present Christianity with all its encumbrance has, like other systems, receded from the original and has incorporated in it much from the Jewish, Babylonian and Egyptian sources.

Dean Mansel admits that the philosophy and the rites of Alexandria were borrowed from the Budhhist missionaries who visited Egypt within two generations of the time of Alexander the Great. The edicts of Asoka clearly describe the influence of Budhhism in the various states of Greece, Asia Minor and Egypt.

To interpret rightly both the Old as well as the New Testament it is absolutely necessary that we should closely study the history of Babylon, of Nineveh, of Phœnecia and of Persia. While to understand these ancient civilizations you have perforce again to go back in India which sent constant streams of thoughts to these regions in the dim morning of history. In the incomprehensible landscape of the ancient religions, Vedas and Zend are two magnificent rivers, flowing from the common fountain head. The stream of the Vedas is fuller and purer and has remained true to its original character while that of Zend which separated from the Vedas has in many respects been polluted and has so altered its course in the impenetrable myths of the ages that now even its sources can

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hardly be traced. Abbe Dubois wrote a hundred years ago as follows :—

'India is the world's cradle ; thence it is that that common mother, in sending forth her children even to the utmost west, has bequeathed us the legacy of her language, her laws, her morals, her literature and her religion. Manu inspired Egyptian, Hebrew, Greek, and Roman legislation and his spirit permeates the whole economy of our European laws.'

Ladies and gentlemen. I have stated on the authority of the western writers that the Vedic religion of Hinduism as it is understood in the west, has always been exercising its influence on western minds. India, the mother of all religions, the birthplace of the Vedas, the home of Budhhism, the repository of science and philosophy and the fountain head of all civilizations—the Egyptian, the Scandinavian, the Babylonian, the Persian, the Greek and the Roman has been constantly inspiring and stimulating the intellectual classes of humanity. Professor Max Muller has very aptly remarked :—

'Whatever sphere of human mind may be selected for special study, whether language, religion, mythology or philosophy, whether laws, customs, primitive art and primitive science, we must go to India because some of the most valuable and instructive materials in the history of mankind are treasured up there and there alone.'

The western mind has been nurtured on the history and the mythology of the Greeks and the Romans, on the religion of the Egyptians and the Babylonians and on the mythology of the Persians and the Jews with a dim background of Palestine, Egypt and Babylon, leaving out of sight their intellectual relatives—the Aryans of India—the parents of all civilisations, the fathers of all religions and the originators of philosophies. Rather their minds

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have been poisoned with the idea that Hindus are different from them, inferior in moral character, features and color, and consequently far behind in the scale of evolution. It is an erroneous view and so far it has stood in the way of true feelings of fellowship. The Western scholars are busy in the explorations of the Babylonian cities but they have woefully neglected the study of Sanskrit which has still treasures of incalculable value. Why? If you are interested in ethical and metaphysical problems, go to India; it has carefully preserved the Vedas, the Upanishads, the various schools of philosophy and an inexhaustible wealth of practical problems in the form of dialogues. If you are interested in mythology there is an immense amount of materials recorded in the Puranas of the Hindus which form in themselves an encyclopædia of mythology. If you are a student of religion, why? go to India and study the Vedic literature. It is brimful of religious and philosophical subjects, the range is so wide and the perspective so grand that it requires the lives of many selfless and devoted souls to bring these invaluable and hidden treasures into full light. The few rays that have been transmitted through the writings of Theosophy and the teachings of some earnest sons of India have already produced healthy notions in the minds of many occidentals. As India presents all the elements of religion and philosophy in the Vedic system, the attention of the western scholars would sooner or later be directed towards it. Their memorable treasures are awaiting a living force to weld them into organic unity. Personally I do firmly believe that when these unknown treasures of India are brought in the form of accurate translations within the easy reach of the thinking classes of the modern civilized world, the people would be far richer, far wiser and far more appreciative of the claims of India than they have hitherto been. Mr. W. D. Brown of the Salt Lake City was not far from the truth when he wrote on the worth of the Vedic literature in these words;—'And I have not the least doubt that these translations of the ancient Hindu literature will confound the so-called modern world, that they would look upon India as a century flower once more coming into full blooms wafting forth its delicious fragrance, and will beg for a slip from its branches.'

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HOW I BECAME AN ARYA SAMAJIST.

(By Federick G. Fox, Esq., M. D., Chicage).

When 1 stop to think, and to bring back to memory my life before I became an Arya Symajist; my life for instance as a Sunday school pupil in the Christian Church before the age of fourteen, I can well remember the interest I always had for foreign people. I was always eager to hear and read stories and events happening in foreign countries. There was no one more willing to hear a missionary's story than I. Every year, it seemed to me, there would come the story of a famine or a plague, either in India, China, Africa or some other mysterious and little known of country, with requests for financial help for these people. Their religions would also be spoken of and pictures of idols shown with a class of people that worshipped them. Poor people, I used to think, why are they not Christians and believe as Christians do. I thought this because I believed Christianity to be the only true religion, for I never heard of a better one as I know of now, and then, was I not born a Christian, are not my parents Christians, and all other people around me? But Christians, as a rule, are not broad minded, and rarely care to discuss religion. especially if the source of the other religion is from a foreign country, and for this reason will say they are satisfied. At the same time they are always finding fault with one another:—Some don't like the Pastor or Minister saying his ideas are foolish; or, he is too strict; others get tired of listening to his sermons and say:—It's the same old thing over and over again; others get angry because they say the church only wants their money, (showing perhaps that they don't believe in the principles of the Christian Church); others have'nt got good enough clothes and are ashamed to go to church in clothes not even torn, but which are simply out of style, etc. Well, anyway, years rolled by and I tried to be as good as I could, even so far that one person, when I perused as to what I should do for my future a· I always thought of that)

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suggested that I study to become a Protestant Pastor. But I could not see things that way. I suppose if I would have started it, I would never have finished it, for how can any man, if he wants to be true to himself and God, believe and practice the many bad principles set forth in the stories of the Bible, and at the same time believe them to be the work of God. I must confess that when I was a Christian, and such is the case with most of them, I never read or heard enough from the Bible to know what's in it. I never yet heard a Pastor read the immoral stories of the Bible and teach them to his people. It is indeed true that there is very little in the Bible which could be of use to people and teach them how to live a righteous life, for many is the time that I heard a Pastor quibbling over a subject trying to get some sense out of it, yet being unable, would do the best he could and perhaps leave forth a loud shriek now and then to keep his flock from falling asleep in their seats. I often wanted to read a Bible, but those in my home were all in the German language, and not being very well versed in that language, I lost interest in reading it. But since I have become interested in religion in a new light, I bought myself an English Bible. I bought it not because I would get any good out of it, but because I want to be prepared to show the poor blind Christians what is in their religious book. After finishing High School, mostly with money earned myself, I joined at Medical School. Most students in this school were of a rough sort, but I kept to myself as much as possible and finished successfully. It was in this Medical School, in my senior year, that I met a gentleman whom I seemed to pick out from the whole class of four hundred as being a person of ideas very similar to my own. This is no other than my dear friend whom I now look upon as a messenger from God sent to open my eyes and show me the beautiful things in this world, and that there is a religion from God which has no faults; in which there is always somethings to learn; and with which a man can say—I

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believe this because I can prove it. I met my friend, whom I shall make known as Khan Chandar Dev, M. D, a native of India, in the beginning of my last year in this school. One day I met him in the school dispensary, there being no patients we were lounging around in the hall. Seeing he was a foreigner, and I naturally having an interest for them, I approached him with questions of where he came from, how long he's been in this country, where he learnt to speak English, etc. I ask these questions because, as a rule, people in America, know very little of the truthful conditions in foreign countries excepting perhaps Europe. I became very interested in him for he appealed to me in many ways. I had no prejudice against any man as long as he led a righteous life, unlike many others here who are very prejudiced. At the end of my school year I asked Dr. Dev to come to the Young People's meeting in the church I attended. He came, and was no sooner in room, when the Pastor got interested. He started a conversation with Dr. Dev and asked him to speak. Dr. Dev spoke a few words about India in general after which the Pastor again conversed with him. The Pastor seemed to be very interested. Some days later I got an idea of asking whether Dr. Dev could speak again. His answer was that he could if he would not mention anything of his religion. We granted this, but never heard from him. These few words will show the prejudice and narrow-mindedness of the Pastor, for he would not even consent to let me hear him and Dr. Dev argue on religion. After many little talks with Dr. Dev on religion, for we were together very much after our graduation, he finally gave me some books to read. The first book I read was The Fountain Head of Religion by Ganga Prasad and was very interesting to me. I also read a little of the life of Swami Dayanand Saraswati and his work for the Arya Samaj, and was wonderstruck at his arguments, principles, ideas and eagerness in the Aryan religion. Later I read Hindu superiority and was so wonderstruck at what I

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read that I cannot find words to express it. I would sometimes read this book, but would get so eager to argue with some one that I had to lay the book down and wait to read it another time when I was more calm. In the meantime I argued with Dr. Dev, and there was no argument I could give him, but that he proved it to be unreasonable. So gradually and theoretically I was being converted, for I could not but help admit that he was right, and I told him so. After this I got angry with him because he called me a Christian, for he was teasing me I knew, and I told him that henceforth I am a Heathen Hindu. He took this joke in a good natural way and I have been an Arya ever since. With me was converted also my sweatheart, whom I dare not forget to mention, and later a brother of hers. and also a friend. So at the present writing we are five including Dr. Dev, and have organized the First Arya Symaj of Chicago.

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VIEWS AND REVIEWS.

"*What Shall We Teach*"—By C. Jinaraja Dasa : Can be had of the Theosophical Publishing House, Adyar, Madras, India.

This excellently got up little book contains an idealist's story of how to know the unknowable and how to act in order to make oneself one with Him. It is a very useful addition to the literature of *Bhaktas* and deserves to be studied by all "Dreamers of Him." Mr. Jinarajadasa has a command of the English language which guarantees excellent reading.

Christian Pamphlets—Can be had of the Secretary Christian Literature Society for India, Memorial Hall, Post Box 3, Madras. (Price one anna each).

The Christians have abandoned all thought of the complete conversion of educated Indians. They no longer assert the superiority of the Bible over other scriptures. The spirit of to-day is "May we not learn from one another?" This is a happy sign of the times. The pamphlets "*The Demon of Desire*" and "*Pantipata Veramani*" (or the "Buddhist Doctrine of Not-killing) are written in this spirit and "intended to offer to thoughtful Buddhists some suggestive thoughts."

"*Physical effects of Alcohol*,"—embodies an address by a learned doctor which exposes the popular fallacies about the effect of Alcoholic liquors and proves their extreme harmfulness. The Temperance Societies had better arrange for its circulation among educated drunkards.

"*The Honour of Man*" and "*Steadfast and Abounding*" are other pamphlets published by the same society.

"*Advent of Rishi Dayananda*" by T. D. Gajra, M. A. Can be had from "Saraswati" Office Shikarpur. Price one anna.

The tract which is the first of Sarswati series takes a short but comprehensive view of the life of Swami Dayananda, his work, its fruits, actual as well as prospetive. The Samajic propaganda can be materially helped by the extensive, free or almost free, circulation of this kind of literature. No financial gains should be expected from their sale.

"*Mandire*"—a book of Bengalee poems by Mohini Ranjan Sen of Chittagong. Price 10 annas.

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I read this little book with great interest. The simplicity of diction, and the clear exposition of the rich thoughts that permeate throughout every stanza make the book a pleasant reading. A high tone of sublime idealism commonly found in the ancient Hindu literature is the chief characteristic of the book. There is a divine inspiration all through. It contains 27 poems on different subjects with an introductory poem addressed to the Motherland. All of them speak of the religious nature of the author's mind. He is an earnest votary of the Bengalee language. The book seems to show that the author is always full of thoughts, which have been connected together in so brilliant a fashion, that the book is a really valuable one. I am confident that such attempts will surely go to enhance the value of our literature. I am sure the public will not fail to appreciate the work of this rising poet.

Chander Barde Trikaldarshi (in Urdu) by Pundit Shiv Ram Dass, Talib-i-Haq Manager and Editor—the "Brahman Rai Patrika," Lahore.

As would appear from its full title, *viz.*, "A complete and Authentic Biography of the Great Kavi, Tirkal Darshi, Chander Barde, Balmik the Second and Chaucer of India and the most trustworthy Minister of Maharaja Prithvi Raj Chohan, Emperor of Delhi" the book is a very ambitious one. Naturally the biography is the work of a writer who though he calls himself a seeker after truth has never learnt to get rid of the puny fetters of ordinary superstitions which one stirring thought would have burst asunder. We have read the whole of the book and find that it can not be better reviewed than by considering the degree of appropriateness of the many titles, bestowed by the author upon his ancestral poet. Passing over the highly ambitious words "complete and authentic," let us come to title "great Kavi." Doubtless Chandra Barde was a great poet and it is due mostly to his poetical writings that he is still known and revered. But in vain one turns the pages to find some of those excellent verses which have led the writer, and led rightly, to praise the flight of his poetry. Chandra Barde is called Balmik the Second and the Chaucer of Modern India, because he was the first great poet who wrote in Hindi. To read the biography of a poet unaccompanied by a critical review of his poetry is indeed to eat pudding without salt. Here and there the writer has gone out of the way to make a daring demon-

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stration of his orthodox faith. The least that can be said of such things is that they are unnecessary. The writer has tried hard to establish as against some other biographers of Chandra Barde that he was the most trusthworthy minister of Maharaja Prithvi Raj but has succeeded only in proving him to be a fearless counsellor, trusthworthy indeed but not a minister. The biography is a readable one and full of interesting events of most inspiring nature. Surely sentimental histories are the need of the day, but they fail in their object when sentiment, which ought to be hidden behind the mask of words becomes obtrusive or even palpable. We are of opinion that the writer would be doing a valuable service to the public if he would try to write upon the lines suggested by us in the criticism.

The Life and Life Work of J. N. Tata—by D. E. Wacha, Published by Messrs. Ganesh and Co., Madras.

This little volume of 134 pages is not so much a history of the well-known great man as a record of his commercial career, the more so because Mr. Tata was from beginning to end of his active life altogether occupied with commerce. But for one great reverse which was due to unpredictable causes, Mr. Tata's life was one long series of great successes from beginning to end. But all this would have been of no value to his countrymen had it not been for the reason that Mr. Tata while he was a man of indomitable courage, business capacity and tenacity of purpose and as such an example for his countrymen, was also a patriot who had the industrial and commercial advancement of his country at heart. He spent a portion of his enormous wealth in establishing the Scientific Research Institute and in laying the foundation of the Tata Steel and Iron Works and the great Hydro-electric Supply Company. It is pleasure to note that his countrymen have appreciated his work and given their appreciation an enduring form by erecting his statue in an open and much frequented corner of the city of his life-long activities. The book is interesting reading and is sure to prove a source of great practical help to our young men who are averse to entering commercial business on a large scale. It will tell them how while occupied in their own business they can render useful services in the advancement of their country. Here and there are a few typographical mistakes which should be got rid of in the next edition. We congratulate Messrs. Ganesh and Co., on their having succeeded in bringing out such a useful book. (Price As. 8.)

Falsafa-i-Jang ($\frac{18 \times 20}{16}$ pages 90, price annas 4 only) by M. Dharam Deva. Can be had of L. Pindi Dass, Bookseller, Lohari Gate, Lahore.

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Several books like Fasana-i-Jang dealing with war topics have of late appeared in the Urdu language but none so purely philosophical as the *Falsafa-i-Jang* or the Philosophy of the War. It deals exhaustively with the physical, mental, moral, spiritual, financial and vital disadvantages of war and advocates, if possible, the total abolition of all war. The author has based his discussions of *War* upon a similar book by a famous Russian author named '*Navikow*,' who has made out his point by means of historical illustrations and quotations from several philosophers. This is the first attempt of the author who therefore deserves encouragement at the hands of the Urdu reading public. The book has been dedicated to L. Lajpat Rai.

The *BhagavadGita*. (with Text in Devanagri) translated by Mrs. Annie Besant. Theosophical Publishing House, Adyar, Madras, India.

This English rendering of the Bhagavad Gita is unique in many respects. It preserves the spirit of the original and the language used is deeply devotional which exactly fits in with the mood of the religious minded persons. The charm of the style adds to the grace of thought. The Bhagavad-gita contains the priceless teachings of Lord Krishna and is a legacy of which Bharatvarsha is rightly proud. Its ethics is supreme, its metaphysics is subtle and the great lesson of "duty above everything" makes it a source of great comfort to all aspirants on the path of Dharma. Those who want to comfort their weary souls, to calm their troubled hearts and to enjoy happy moments amidst the turmoil of worldly affairs should buy this book'et (extremely moderately priced) and read it in their leisure hours.

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A MANUAL OF HINDU ETHICS.

(*By Mr. G. A. Chandavarkar.*)

CHAPTER VIII.

Ethics of Chanakya.

Chanakya Niti is a very valuable treatise on Political Science. The author has dealt with the subject in an admirable manner. Though the central idea in the book treats of the duties of kings, their ministers and other officers of the State, doctrines of ethics too have been explained. Chanakya, the great politician, did realise the significance which the ruler ought to attach to morality and hence it is that he lays down many rules for the guidance even of a lay man. The numbers of the *shlokas* given below refer to the chapters of "*Chanakya Niti Darpana*" of the Nirnaya Sagar Press, Bombay. Tradition and folklore describe Chanakya to be an officer at the court of Chandragupta. In his style there is perspicuity, variety, vigour and simplicity.

(1) Even a wise man would come to grief if he were to instruct a villain, deal with a wicked woman and keep company with miserable wretches.

Ch. 1. 4.

(2) Save wealth as a provision for needy times. There is no knowing when a richman too will have to feel the pinch of chill penury.

Ch. 1. 7.

(3) It is not advisable that one should live in a country where the following do not exist :—

(*a*) Respectful and hospitable treatment.

(*b*) Means of decent livelihood.

(*c*) Friends and relations.

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(*d*) Means of acquiring knowledge.

(*e*) Rich men prone to give.

(*f*) Wise men.

(*g*) Settled Government.

(*h*) Good water, and

(*i*) A competent doctor.

Ch. 1. S. 9.

(4) Worth of a servant is to be tested by sending him on any business, sympathy of relations can be recognised in times of trouble, friends can be tried in one's adversity and wife's love can be realised when poverty overtakes the husband.

Ch. 1. 11.

(5) To one having an obedient son and a faithful wife and leading a contented and simple life even in opulent circumstances, this earth is heaven itself.

Ch. 2. 3.

(6) Never place confidence in a foe pretending to be a friend. Care should be taken even in confiding your secrets to a friend. Because there is danger of that friend revealing all your secrets in case he become displeased with you for some reason or other.

Ch. 2. 6.

(7) Those parents who do not educate their children are their enemies, such children are never honoured by wise men.

Ch. 2. 11.

(8) An uneducated man with all his wealth, beauty and birth in a noble family is never honoured. He is like a flower without smell.

Ch. 3. 8.

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(9) Poverty can be warded off by industry. There is no likelihood of a genuine ascetic committing sin. Silence is golden, it gives rise to no quarrel. A cautious man has no cause for fear.

Ch. 3. 11.

(10) Avoid extremes always. Excessive beauty of Seeta, great pride of Ravana and indiscriminate charity of Bali brought them to grief.

Ch. 3. 12.

(12) As long as this body is healthy and death is to occur only after a long time, do good deeds. Decreptitude disables man for doing anything.

Ch. 4. 4.

(13) Care should always be taken to find out proper time, proper friends, profit and loss in any undertaking and the exact measure of one's abilities.

Ch. 4. 18

(14) Gold is to be tested in four ways, by rubbing it upon a touch-stone, by breaking, by heating and by hammering. Man's worth also can be ascertained by his charity character, behaviour and actions.

Ch. 5. 2.

(15) One ought not to be afraid of a danger till it actually befalls. Having once fallen into it, attempts must be boldly made to get out of the difficulties.

Ch. 5. 3.

(16) There is no disease worse than evil passion, no enemy worse than ignorance, no fire like anger and no happiness better than the acquisition of knowledge.

Ch. 5. 12

(17) Wealth and life are transitory. In this ephemeral world virtue alone is permanent.

Ch. 5. 21.

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(17) An only son endowed with education and virtue becomes the cause of delight to the family after the manner of the moon to the night.

Ch. 3. 16.

(18) These five are to be considered as worthy of respect as the father. (1) Father, (2) Leader, (3) Teacher, (4) Giver of food, (5) Protector from any danger. All these last are on an equal footing with the father.

Ch. 5. 22.

(19) You may win over a greedy man by giving him money, you may propitiate a fool by going according to his wishes, you may satisfy a proud man by your gentle behaviour but a wise man is pleased only by truthfulness.

Beasts too possess certain qualities which a man can worthily imitate.

(20) These four virtues are characteristic of a dog :—

(1) Ambitious but satisfied with a little.

(2) Fond of sleep but active or sharp in getting up.

(3) Faithful service of its master.

(4) Bold in fighting.

(21) An ass possesses these qualities which man can safely imitate :—

(1) It carries the burden even when tired and thus discharges its duty.

(2) In doing its duty, it is indifferent to the effects of extremes of cold and heat.

(3) It leads a life of contentment.

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A cock rises early and eats whatever it obtains in company with its chickens or friends, while a bird of the crow kind provides itself in time with the necessities for the rainy days and an ant teaches one to be industrious.

Ch. 6. 15. 20.

(22) Contentment is a continual feast.

Ch. 7. 3.

(23) Flow of water maintains purity in a tank. Such a loss of water is no loss. Similarly wealth spent in discriminate charity is not lost.

Ch. 7. 14.

(24) A wise man maintains purity of speech and mind and is kind to all sentient beings.

Ch. 7. 20.

(25) Know thyself—See the essence of life—Mark you, there is sugar in sugar-cane, ghee in milk and fragrance in a flower.

Ch. 7. 21.

(26) If you desire freedom from bondage and perfect happiness, practice forgiveness, pity, purity and truth. Never become, oh friend ! a slave to passion.

Ch. 9. 1.

(27) A man is not considered low in spirit because he is not rich. In case he has no education he is certainly considered as mean. (Honour depends not upon wealth but upon knowledge).

Ch. 10. 1.

(28) Walk carefully, drink filtered water, speak sense and do right things.

Ch. 10. 2.

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(29) An earnest student should give up anger, passion, greed, pleasure-exciting things, love-affairs, too much playful nature, too much sleep and full time service of any one.

(30) Grieve not over the past. Be not over anxious for the future. Think of the present and act.

Ch. 14. 20.

(31) Keep wicked men at an arm's length. Keep company with the nobleminded. Day and night do good deeds. Remember the ephemeral nature of this existence.

(32) Let me not acquire that wealth which is obtained by teasing others, by violating the laws of equity and by crushing enemies.

Ch. 16. 11.

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(१) मूर्ख शिष्यो पदेशेन दुष्ट स्त्री भरणेन च ।
दुःखितैः संप्रयोगेण पंडितोऽपि अवसीदति ॥

(२) आपदार्थं धनं रक्षेत् श्रीमतश्च किमा पदः ।

(३) यस्मिन्देशे न संमानो न वृत्तिः न च बांधवाः
नँ च विद्यागमो प्यस्ति वासं तत्र न कारयेत् ।
धनिकः श्रोत्रियो राजा नदी वैद्यः तु पंचमः
पंच न यत्र वि द्यंते न तत्र दिवसं वसेत् ॥

(४) जानीयात् प्रेषणे भृत्यान् बांधवान् व्यसनागमे ।
मित्रं च आपत्ति काले तु भार्यां च विभवक्षये ॥

(५) यस्यपुत्रो वशीभूतो भार्याच्छंदानुगामिनी ।
विभवेयः च संतुष्टः तस्य स्वर्ग इहैवहि ॥

(६) नविश्वसेत् कुमित्रे च मित्रेचापि नविश्वसेत् ।
कदाचित् कुपितं मित्रं सर्गं गुह्यं प्रकाशयेत् ॥

(७) माता शत्रु पिता वैरी येन बालो न पाठितः ।
न शोभते सभा मध्ये हंस मध्ये बको यथा ॥

(८) रूपयौवन संपन्ना विशालकुल संभवा ।
विद्याहीना न शोभंते निर्गंध इव किंशुकाः ॥

(९) उद्योगेनास्ति दारिद्र्यं जपतोनास्ति पातकम् ।
मौने च कलहोनास्ति नास्ति जागरितं भयं ॥

(१०) अती रूपवती सीता अति दर्पेण रावणः ।
अति दानाद्बलिर्बद्धो अति सर्वत्र वर्जयेत् ॥

(११) एकेनापि सुपुत्रेण विद्यायुक्तेन साधुना ।
आल्हादितं कुलं सर्वं यथा चन्द्रेण शर्वरी ॥

(१२) यावत्स्वस्थोह्ययं देहो यावन् मृत्युः च दूरतः ।
तावदात्महितं कुर्यात् प्राणांते किं करिष्यति ॥

(१३) कः कालः कानि मित्राणि को देशः को व्ययागमौ ।
कस्याहं का च मे शक्तिः इति चित्यं मुहुर्मुहुः ॥

(१४) यथा चतुर्भिः कनकं परीक्ष्यते निघर्षणच्छेदन ताडनैः ।
तथा चतुर्भिः पुरुषः परीक्ष्यते त्यागेन दानेन गुणेन कर्मणा ॥

(१५) तावद्भयेषु भेतव्यं यावद्भयं नागतं ।
आगतं तु भयंदृष्ट्वा प्रहर्त्तव्यम् अशंकया॥

(१६) नास्ति काम समो व्याधिर्नास्ति मोहसमोरिपुः ।
नास्ति कोपसमो वन्हिः नास्ति ज्ञानसमं सुखं ॥

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(१७) चला लक्ष्मीश्चलाः प्राणाश्चले जीवित मंदिरे ।
चला चले च संसारे धर्म एकोहि निश्चलः ॥

(१८) जनिता चोपनेता च यस्तुविद्यां प्रयच्छति ।
अन्नदाता भयत्राता पंचैते पितरः स्मृतः ॥

(१९) लुब्धमर्थेन गृह्णीयात् स्तब्धं अंजलि कर्मणा ।
मूर्खं छंदानुवृत्या च यथार्थत्वेन पंडितं ॥

(२०) बह्वाशीस्वल्प संतुष्टः सुनिद्रः शीघ्रचेतनः ।
स्वामि भक्तश्चशूरश्च षडेते श्वानतोगुणाः ॥

(२१) सुश्रांतोऽपि वहेद्भारं शीतोष्णेन पश्यति ।
संतुष्टश्चरते नित्यं त्रीणि शिक्षेत् च गर्दभात् ॥

(२२) संतोषामृत तृप्तानां सुखं शांतिरेव च ।

(२३) उपार्जितानां वित्तानां त्याग एव हि रक्षणं ।
तडागोदरसंस्थानां परिस्रव इव अंभसाम् ॥

(२४) वाचा शौचं च मनसः परार्थिनाम् ।

(२५) पुष्पे गंधं तिले तैलं काष्टेऽग्निं पयसिघृतम् ।
इक्षौ गुडं तथा देहे पश्य आत्मानं विवेकतः ॥

(२६) मुक्तिमिच्छसिचेत् तात विषयान् विषवत् त्यज ।
क्षमार्जव दया शौचं सत्यं पीयूषवत पिब ॥

(२७) धनहीनो न हीनश्च धनिकः ससुनिश्चयः ।
विद्या रत्ने न यो हीनः सहीनः सर्ववस्तुषु ॥

(२८) दृष्टिपूतंन्यसेत् पादं वस्त्रपूतं जलं पिबेत् ।
शास्त्रपूतं वदेद्वाक्यं मनः पूतं समाचरेत् ॥

(२९) काम क्रोधौ तथा लोभं स्वादुश्रृंगार कौतुके ।
अति निद्राति सेवे च विद्यार्थी ह्यष्टवर्जयेत् ॥

(३०) गते शोको न कर्तव्यो भविष्यंनैवचिंतयेत् ।
वर्तमानेन कालेन प्रवर्तंते विचक्षणाः ॥

(३१) त्यजदुर्जन संसर्गं भजसाधुसमागमम् ।
कुरुपुण्यं अहोरात्रं स्मरनित्यं अनित्यताम् ॥

(३२) अति क्लेशेन ये अर्था धर्म स्यादि क्रमेणतु ।
शत्रूणां प्रणिपातेन अर्था मा भवंतुमे ॥

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"BELLONA'S GIFT."

(By Mohini Ranjan Sen, Esq., Chittagong).

For what shall it profit a man, if he shall gain the whole world, and lose his own soul ?

JESUS CHRIST.

Standing on the serene heights of contemplation and peering into the star-depths of this world's all-enveloping immensity teeming with countless small and great perplexities of mind and matter, and attempting to lift the haze of self-interest from off the face of all, the very first thing that strikes our cognition is the eternal equipoise of justice underlying the apparent inharmony. It is a vision of perennial youth which is surviving every touch of mortality, every shock of age. Thereunto is gathered every flash and note of the changeful seasons that sway over the diapason of life. The shadow of time is an anachronism there. Its laws are not conditioned by intellectual limitations. It is a vision of the Illimitable. And the illimitable is the goal of all that is good, all that is great, all that is beautiful, and all that is just. Every wish of the soul,—whether it be of man or animal or plant, finds its last fruition in that illimitable. It is, happily, the meeting-ground of all rightful instincts; the fountain-head of all truthful feelings and aspirations; and, alas ! into the bosom of that illimitable are garnered together all the sacred memories of all ages, all the painful recollections and grating dissonances as well, as if it is a crucible out of which fresh and ever fresher diversities of existences are bubbled forth to be ultimately alchemised into the purest gold of Truth immanent in every change.

This is the scheme behind the drama of this cruel world. When this present age shall have gathered into the ages gone before, nothing will remain to colour the succeeding one but this idea, that in the self-conscious pride of power over the material resources, man partially

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ignored the supreme sense of power over self, but that he still struggled on to the path shadowed from the background of that Illimitable which consciously or unconsciously hung about him all the time. There has always been struggle. From the dawn of time when this earth was passing through her geologic cycles, down to this all-devouring hurricane of armed indignation of man which is laying waste the whole of Europe and parts of other continents, that struggle for self-realisation of the cosmic idea of unity in diversity has been going on. A mighty force born of the womb of the same Illimitable is spending itself in the stupendous strife at the present day. Into its vortex thousand deep-seated interests and intentions, both right and wrong, have merged themselves to come out again with renewed shapes, to be ordered into some ultimate good, and to leaven the human societarian ideals and aspirations with an earnest of better prospects.

Above the clash and din of the battling hosts, the blast and volley of explosive fire, the clang of steel, the nerve-shaking screams of man and animal and the choking smell of powder and fresh-spilt blood of shell-shattered bodies,—above all this, there is a strong thought that somewhere discordant elements are falling into order, a subtle sense of a readjustment of the equilibrium of power, of some deep-rooted wrong righting itself. In spite of this seeming wastefulness of war, one is persuaded that collective humanity—especially in the West—is for a time entering into a new state of emancipation. The accumulated hatred, lust, and iniquity, and explosive anger which had corroded and almost stifled his better self so long, is now wearing off in a violent paroxysm. Freed from the aching anxieties of designing and plotting against one another, man will henceforth for a time hope to look upon his neighbour with eyes bereft of cupidity and heart free from all venom. But yet the time may again witness the re-enactment of this very scene upon the

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world's stage. For, with all the weight of philosophical wisdom descended upon him from the ages, man is still the sport of his sense life. It has hardly sobered his vanity. The collective humanity, however he might in other aspects rise above his prototype of the shadowy past, cannot yet claim to have risen to that state of being in which he lives a life of blissful freedom from desire. If such were the case with every man, says the great Indian philosopher Patanjali, the world would cease to exist. But it is not so.

The piled up moral forces of old running in his veins have only partially veiled the tooth and the claw. Civilization as understood by the West has driven inward the explosive force to emerge, from time to time, in the shape of a gigantic conspiracy—perfect in every detail of its murderous scheme—against his kin, to attain which the highest reach of human intellect has tapped and requisitioned all sources of Nature's powers, welding them into the terrible engine of destruction that the world is witnessing now. This is merely a part of the intellectual legacy of Europe, whose political nationalism, secular statecraft, and emulation of diplomacy in civic affairs, have hardly left the thinnest plea for righteousness. Hence the bitter irony of the contrasts that this age exhibits. The fatuous display of enlightenment and rectitude in international relationships which brought about—within living memory—the so-called Peace Conferences and Delegations, the Race Congresses, and *Entente Cordiales* and Alliances on the one hand, was fated to see the cruel disillusionment of that fraternising spirit by this rampant spirit of negation on the other hand. The slippery foundation of this kind of amity among nations was patent to every one who watched the daily augmenting armaments of the Great Powers, their tacit agreement to remain friends, and the secret jealousy which spurred them to seize the psychological moment at which to cast aside the

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mask and throw down the glove. Speaking about the idea of public right the other day, Mr. Asquith said: "It means finally, or it ought to mean perhaps by a slow and gradual process, the substitution for force, for the clash of competing ambition, for groupings and alliances and a precarious equipoise, the substitution for all those things of a real European partnership based on the recognition of equal right and established and enforced by a common will." (Dublin Speech, 26th September, 1914) But how could the pious hope of the Premier be fulfilled when Europe is dominated by this spirit of dogmatic self-will and impatience of tolerance? No human ingenuity, no power actuated by pure self-interests, no amount of peaceful negotiation could stop the storm breaking over the expectant world. The inevitable has happened.

Count von Moltke, the law-giver of Military Science, said, "Without war the world would stagnate and lose itself in materialism." If, as I said, all great strife is a wholesome rearrangement of the plan of existence willed by the mind of the Eternal, then those ominous words will be found to be true. Viewed with cold reasoning war is the supreme exhibition of the combative spirit of man in the mass. It is only at the present age lifted into an art by the powerful support of modern science. The highest brains of the mathematician and the mechinist, the chemist and the physicist, the electrician and the optician, are all employed in the one great task of elaborating,—with inexhaustible patience, skill and precision, the vast and formidable apparatus for destroying human beings. The cold deliberate energy and the remorselessness of the whole undertaking is simply appalling. The marvels of the submarine under water and the towering dreadnoughts above it, on land the wonderfully accurate trajectory of the huge fire-vomitting guns, and in the air the merry wheelings of the armed dirigibles—all this shows the extent to which Science has wrought wonders in the

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field of warfare. But to what purpose? One cannot say these vast possibilities are simply energy dissipated. These also have their share in making for good. There is a sublimity in the play of these tremendous forces brought into being by the ambition of man. One day in the near future, when the satiety of this display of wanton annihilation shall have humanised his soul, man will shudder to think how the nobler and more beneficent inspirations of that noble Science were lost upon him!

That is one aspect. Again, consider the cohesion and solidarity of the peoples at war—especially Germany, the moral dynamic of the one dominating will which has impelled and welded together masses as one man. And, then, picture those teeming multitudes—shoulder to shoulder and head to head—rolling forward in one long broadening sweep, urged with reckless severity to the very nostrils of the fires, with the massed thunders of the howitzers above them, insensible to the yells of their far-off comrades as cold steel penetrates and severs their viscera, going to be flung in one loud crash upon the opposing wall of their enemy. What sustains their endurance? It is but the grim figure of an ambitious man—the magnified image of all national desires—looming in their imagination like the silhoutted shadow on Mount Brocken. That ambition must by force carve its complex architecture upon the resisting body of the world and realise its dreams of national grandeur and glory by laying upon this world's people the long-laboured cast of its embodying ideas.

And yet the world does not take any thought of these unsung heroes who are being daily sacrificed upon the altar of that ambition. True, war lifts the man to his heroic proportions and draws out his many manly virtues, his courage, gallantry, and magnanimity. But who could deny that there is an inhuman side to it? Man's sympathies are imperfect. Scarcely three years ago, when the

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"Titanic" sank, the newspapers kept up for months a threnody of grief over the loss of the thousand and more souls who found a far less violent death in their watery grave than these poor human beings. They are like those poor sheep going to the slaughter-house, in the drama of Maeterlinck, the one living mastermind of Europe at the present day—the noble son of Belgium which is laid waste under the heel of that despotic ambition.

> "Oh! Oh!—they are coming—the little sheep, they are coming—How many there are! how many there are! They huddle together!—They huddle together.... They can hardly walk any further—They are crying!—they are running fast—running fast! They are at the big cross-road!—Ah! Ah! they don't know which way to go—There are some that turn to the right, they turn to the right—They may not—Their shepherd is throwing earth at them—Ah! ah! they are obeying! they are obeying!—They are going to pass in front of the rocks—Oh! oh! how many there are! how many there are! All the road is full of them—They are all silent now—Shepherd! Shepherd! why don't they talk any more?"

How strangely symbolic are these pathetic words! How they throw into relief those forced marches and deploys, and the bewildered state of those soldiers who are being daily laid snug under the hoar-frost of death! It is a beautiful homily upon the futility of man's establishing his power upon earth and whetting his ambition with the blood of his brother. The meek, devout heart of Cardinal Newman said, "The very greatness of our powers makes this life look pitiful; the very piteousness of this life forces on our thoughts to another; and the prospect of another gives a dignity to this life which promises it; and thus

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life is at once great and little, and we rightly contemn it while we exalt its importance."

So, Europe's enlightenment is an empty vaunt. Her godless education has been her snare. With great anguish of soul wrote Senancour, the mystic author of unhappy France, "There are two points to consider: whether religion is not one of the weakest influences with the class which receives what is called education, and whether it is not absurd that education should only be given to a tenth part of mankind." For, what is that education that respects not the genius of a by gone age, that flings fire at the repository of that storied wisdom and missiles of destruction upon the materialised symbol of a nation's religious piety and devotionalism? What greater evidence is there of the chilling materialism into which the world is lapsing? Nothing in this war will give so much shock to true culture and sanity as the loss of the Rheims Cathedral and the Library of Louvain. If anything is to remain poignantly in memory above all this welter of death, destruction and ruin, it will be the sack of Rheims. As the death of the great-hearted W. T. Stead overbalanced all other losses in the sinking of the "Titanic," so Rheims stands as the only irreparable loss in this war. Because as the late Stead was a beautiful master-piece of God's handiwork, so that noble Gothic pile—whose walls washed by the waves of spiritual fervour of so many generations of devout souls still retained that golden stain of time—was also a masterpiece of the handiwork of Man!

However sordid may be life's occupations, it is sustained by ideals, sympathies, and hopes of a far better state of existence. Hence, sometimes war gives a terrible shaking to our stupefied sense of right and wrong. It clears the atmosphere, by which things again fall into their innate shapes and we can perceive the true perspective of our moral relation to the world and to man. We become painfully conscious that, after all, nothing matters

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so much in the world's advancement, not wealth or territory, not the plenum of intellectual accomplishments, not soaring in the high empyrean of self-pride, not all this, as the moral sense of selfless service for humanity, the righteousness of our mutual partnerships not based upon expediency, and—above all—the reawakening of our stagnant spiritual life. This is what is meant in Moltke's words, or this is how we Indians interpret it. This is Bellona's gift; and this lesson, after the lapse of long nineteen hundred years, still rings true in the words of JESUS CHRIST. "For what shall it profit a man if he shall gain the whole world, but lose his own soul?"

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ANCIENT ARYAN CIVILIZATION AND CULTURE

Antiquity of Hindu Chemistry.

(Dr. P. C. Ray's Address.)

We give below the full text of the speech on the antiquity of Hindu Chemistry made on Saturday afternoon, before a distinguished audience, at Bradlaugh Hall, by Dr. P. C Ray, D. Sc., PH. D., C. I. E., F. C. S., Professor, Presidency College, Calcutta, who had come to Lahore in response to an invitation of the Punjab University to deliver a course of lectures on Chemistry. The meeting was held under the auspices of the Punjab Hindu Sabha, Lahore, and was presided over by the Rev. Dr. J. C. R. Ewing, M. A., D. D., LL. D., C. I. E., Vice Chancellor, Punjab University. Dr. Ray said :

Two thousand and five hundred years ago, not far from this historic city of yours in the famous University of Taxila Jivaka *Komara Vaccha* studied medicine at the feet of the sage Atreya. Tradition has it that the great Grammarian Panini and the celebrated statesman Chanakya, the Machiavelli of ancient India, also drew their inspiration from the same seat of learning. Now the epithet *Komara Vaccha*, which Jivaka earned for himself, is pregnant with meaning to every student of the Sciences as cultivated in ancient India; it is, as some of you are, no doubt, aware, the Pali corruption of the Sanskrit term *Kaumar Vritya*, one of the eight divisions of the Ayurveda, or the Science of medicine. In other words, Jivaka was a specialist in midwifery and allied branches. It reveals a state of things of which we can have but a vague and inadequate conception at the present day. Not only were the various arts and sciences cultivated in ancient India but their votaries often acquired proficiency in some of these and were regarded as specialists. Among the 64 *Kalas* or arts and sciences, which are enumerated in the old work of Vatsayana called Kamasutra occur the names of the following :—सुवर्ण रत्न परीक्षा or the examination and valuation of gold and gems, धातुवाद : or chemistry and metallurgy मणिराग करज्ञानम्—or knowledge of the colouring of gems and jewels, as also of mines and quarries

In the *Vrihat Lamhita* of Varahamira (d. 517 A D) we also come across preparations of iron and mercury recommended as among the tonics. To Patanjali, the author of the *Mahabhashya*, is ascribed the authorship of a treatise on the metallurgy of iron. These few references given here will suffice for the the present to establish the antiquity of Hindu chemistry.

ORIGIN OF INDIAN CHEMISTRY.

Among the Arabs and the European nations the origin of chemistry is connected with the search after the "Philosopher's stone" and the *Elixir Vitæ*; and from the time of Paracelsus (1493-1541) up to the end of the 17th century chemistry was evolved chiefly as the handmaid of medicine. It is a significant fact that in India geometry and

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astronomy owe their origin to the exigencies of religious duties. Dr. Thibaut has shown that the geometrical theorem of the 47th proposition, Bk I, which tradition ascribes to Pythagoras, was solved by the Hindus at least 2 centuries earlier in connection with the construction of Vedic sacrificial altars, thus confirming the conclusion of von Schroeder that the Greek philosopher owed his inspiration to India. The cultivation of chemistry equally received a stimulus as an adjunct of the Yoga philosophy. Alberuni, a contemporary of Mahmood of Ghazni, says in his treatise on India, "Have we not already mentioned on the authority of Patanjali that one of the methods of leading to liberation is Rasayana"? Later on chemistry became more and more closely associated with the philosophy of the Tantras. In the words of Rasarnava, one of the oldest exponents of this system, "Liberation (*moksha*) is declared in the six systems, to follow the death of the body. Such liberation is not cognised in perception like an emblic myrabalan fruit in hand. Therefore a man should preserve that body by means of mercury and of medicaments" Another ancient exponent of this cult, the *Rasahridaya*, is equally eloquent about the virtues of mercurial preparations. "Those who without quitting their bodies have attained to new ones through the influence of Hara and Gauri (mercury and mica), are to be praised as Rasasiddha (alchemists). All *mantras* are at their services."

"The ascetic, therefore, who aspires to liberation in his life, should first make to himself a glorified body. And inasmuch as mercury is produced by the creative conjunction of Hara and mica is produced from Gauri, mercury and mica are severally identified with Hara and Gauri in the verse :—

'Mica is thy seed, and mercury is my seed ; The combination of the two, O Goddess, is destructive of death and poverty.'

Chemistry thus became an integral part of a class of Tantras. Indeed, the student who wishes to glean an idea of the chemical knowledge of the Hindus of old, should go carefully through the elaborate chemical processes as described in Rasarnava, Rsahridaya, Rasaratnakara of Nagarjuna, and Rasasara So great was the importance attached to this class of Tantras that a separate system of philosophy—that of mercury—sprang up which claims and occupies a prominent place in the *Sarvadarsansamgraha* of Madhavacharyya. We shall quote here a typical extract from this standard and authoritative work which sums up the prevailing doctrine:—

न च रसशास्त्रं धातुवादार्थमेति मन् तव्यं मुक्तेरेवपरम प्रयोजनत्वात्

"By the science of mercury is to be understood not only a branch of chemistry alone, but it is also to be applied to salvation by partaking of mercurial preparations, which render the body imperishable."

A word or two here may not be out of place as regards the term Rasayana. *Rasa* generally stands for mercury but it is applied in its widest sense to metallic salts and minerals indiscriminately. In the oldest Ayurvedic works, *e. g*, *Charaka* and *Susruta* it has the literal meaning of juice or fluid of the body, which, according to the notions

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of humoral pathology, engenders blood, serum, &c. "Rasakriya" in *Susruta* means fluid extract or concentrated decoction. Later on during the Tantric period as mercurial and metallic preparations in general began to supplant the purely vegetable drugs, the term *Rasa* began to be substituted for quicksilver on account of its semi-fluid character and its supposed miraculous therapeutical action on the juices or humors of the body. In the ancient works also Rasayana (derived from *Rasa* juice, and *ayana* way) means a medicine preventing old age and prolonging life. By and bye, Rasayana was almost exclusively applied to the use of mercurial and metallic preparations for the attainment of the same end. In the treatise entitled "Dhatukriya" (lit., operations with metals) written about the 16th century, but which claims to be a part and parcel of Rudrayamala Tantra, we come across the term *Rashyani Vidya* used in the modern sense of chemistry.

The history of Hindu chemistry is emphatically the history of the progress of chemical operations grouped round the preparation of mercury. Indeed, in ascertaining the age of a medical work or of a chemical Tantra it may be laid down as a fairly safe guide whether any mention of the use of mercury occurs in it and if so in what particular form. The earliest recognised medical treatise in which the therapeutic use of mercury is systematically recommended is the *Sidha Yoga* of Vrinda (about 900 A. D.); it is in the shape of kajjali or black sulphide of mercury; Chakrapani Datta (about 1100 A. D), who acknowledges his indebtedness to Vrinda, equally claims its discovery. In the history of chemistry in Europe one learns that this celebrated preparation known as Aethiop's mineral was first discovered by Turquet de Mayerne at the beginning of the 17th century, *i e*, full six centuries after Chakrapani. In Europe, on the other hand, mercurial remedies were first introduced by Paracelsus in the sixteenth century. The Parliament and the medical faculty of Paris, however, strongly forbade the internal administration of mercurial preparation. I need not detain you further here because the number of chemical works—notably the Tantras—is vast and their name is legion. It will be sufficient for our present purpose if I refer particularly to one wonderful Tantra, the "Rasarnava" (about 1200 A D) It is a repository of chemical lore, with elaborate directions and details as to the construction of apparatus, furnaces, hearths, &c., required for the processes of distillation, sublimation, calcination, extraction of metals from their crude ores and so on. This treatise also shows remarkable powers of keen and accurate observation, *e.g.*, the identification of a metal by the coloration it imparts to a flame. I may be permitted to add that *Nature* in reviewing "my History of Hindu Chemistry" lays particular stress on this point. I shall read a translation of a couplet:

"Copper yields a blue flame, that of tin is pigeon coloured, that of the lead is pale tinted.

"Lead compound imparts a pale tint to the non-luminous gas flame"—Roscoe and Schorlemmer. In distinguishing one metal from another prominence is often given to the odour imparted to the hands on grasping it. This property is often ignored in modern treatises on chemistry. At the British Association meeting of 1898 Prof. Ayrton in his address "On the Smell of Metals" drew attention to this aspect.

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I shall read here a translation of a couplet from the *Rasaratna Samuchchaya* on lead :—

"Lead is readily fusible, very heavy—presents a black and bright appearance on fracture and is of fœtid odour."

"Clean a copper coin very carefully until all sense of odour is gone then hold it in the hand for a few seconds and it will smell of copper. Leave it for a short time on a clean piece of paper and it will be found that the metallic smell has entirely disappeared or at any rate it is not as strong as the smell of paper on which it rests.

"All the metals with the exception of gold and silver, can be made to produce a smell when thus treated but the smell evolved by the various metals are quite different" (Prof. Ayrton).

The necessity for experiments and observation is strictly enjoined in most of these old works. Thus we read in almost the opening lines of the Tantric work, "Rasendrachintamani" :—"I am committing to writing only such accounts and information as I have been able to verify by my own experiment."

Further on Dhundhukanatha says :—

"They alone are to be regarded as real teachers who can show by experiments what they teach. They are the deserving pupils who having learned the experiments from their teachers can actually perform them. The rest, both the teachers and pupils, are mere stage actors.'

Again the *Susruta* of venerable antiquity, which is full of useful information on surgical in struments and operations, lays special stress under rules for the dissection of a dead body upon knowledge gathered first-hand by seeing things with one's own eyes :

प्रत्यक्षतो हि यद्दुष्टं शास्त्रदृष्टं च यद्भवेत् ।

समासतस्ततुभयं भूयो ज्ञानविवर्द्धनम् ॥

What a sad commentary is this on the incident now almost historical—of Madhusudan Gupta bidding adieu to the prejudices of a 1,000 years and boldly plunging the scalpel into a corpse at the Calcutta Medical College and the Government of Lord William Bentinck commemorating the event by firing a gun from the ramparts of Fort William.

I shall not wear out your patience by enumerating here in detail all the chemical processes which can be gleaned from a systematic study of the literature of the Hindus on the subject I shall, therefore, confine myself to one or two departments, namely, the progress made in pharmacy and metallurgy.

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PREPARATION OF ALKALI.

The lixiviation of the ashes of plants and rendering the lye of carbonate of potash caustic by treatment with burnt limeshells leave very little to improve upon. The process is described in detail with the additional instruction that the caustic thus prepared should be preserved in an iron vessel Susruta also distinguishes between a mild alkali and caustic alkali. Indeed, the method is so very scientific that the chapter on caustic alkali may be bodily transferred to any treatise on modern chemistry. The eminent French chemist, the late M. Berthelot in reviewing the first volume of my "History of Hindu Chemistry" was so much struck with the scientific character and the originality of this process that he went so far as to suggest that this portion in the *Susruta* might be modern and in fact a later interpolation inserted after the contact of India with the Europeans. The process of rendering mild alkali caustic by the addition of lime is, however, to be found also in Chakrapani and Vagbhata and hence inspiration from the European chemists of later date is out of question. We have also evidence from an unexpected independent source that the cauterization of bad wounds by means of caustic alkali was an established custom in ancient India. Thus we read in Milinda Pauho: "And when the inflammation had gone down, and the wound had become sweet, suppose he were then to cut into it with a lancet, and burn it with caustic And when he had cauterized it, suppose he were to prescribe an alkaline wash.

"Now tell me, O king! would it be out of cruelty that the surgeon .....thus cut with the lancet and cauterized with the stick of caustic?"

As regards the marvellous metallurgical skill attained by the Hindus it is enough to point to the pillar adjoining to the Kutub Minar. Not many months ago you had the distinction of claiming Delhi as an integral part of your own province. I shall be guilty of something like carrying coal to Newcastle were I to dwell at length upon the size and dimensions of this pillar which has excited the wonder and admiration of experts since a long time past. I can only quote opinion of Roscoe and Schorlemmer: "It is not an easy operation at the present day to forge such a mass with our largest rolls and steam hammers; how this could be effected by the rude hand labour of the Hindus we are at a loss to understand."

Another high authority says: "Remembering the lack of facilities men had in those days for first forging and then welding together such an enormous mass it makes one wonder at the iron worker of those days, who must have possessed engineering ability claiming the admiration of our times It is questionable whether the whole of the iron works of Europe and America could have produced a similar column of wrought iron so short a time ago as the exhibition of 1851."

I shall conclude here by observing that Sir Robert Hadfield, himself an iron master and an eminent authority on the metallurgy of iron, and a past President of the Iron and Steel Institute, who has

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recently investigated the metallurgy of iron in ancient India, unhesitatingly supports the priority of the Hindus in the department of technology.

SIX METALS INDICATIVE OF ANCIENT ORIGIN.

From the *Susruta* to the *Rasaratna Samuchchaya* there is mention of six metals only, namely, gold, silver, tin, lead, copper and iron, and the last work distinctly classes brass and bellmetal among the alloys. The first mention of zinc as a distinct metal occurs in the medical Lexicon ascribed to King Madanapala (written about 1374 A. D) The antiquity of any treatise on Hindu Medico Chemistry can also be judged by whether any mention of this metal occurs in it or not.

The Hindus were also evidently the first to extract zinc from its ore "Rasaka" or calamine. Paracelsus, it is true, mentions zinc as a metal but he often describes it as a bastard or semi-metal, and it is doubtful if he had any clear notion of its true character, especially as he says that it has no malleability. In the *Rasarnava Tantra* the process of extracting zinc from its ore is mentioned. The metallurgy of zinc as given in the *Rasaratna Samuchchaya* (*lit.* collection of gems of mineral and metallic preparations), a treatise compiled not later than the 14th century, is almost identical with that described in modern text books as the annexed drawings will show. In both operations the process is the same, namely, *distillation per descensum*—so accurate is the observation that even the flame of bluish tint issuing from the mouth of the crucible due, as we now know, to the combustion of carbon monoxide is alluded to.

Great care and discrimination have often to be exercised in assigning the age of some of these "Tantras." It is necessary that one should place himself in a position of isolation and detachment and shake himself free from what Herbert Spencer calls "the bias of patriotism." One should bear in mind that he is writing history and not a book of romance. While collecting materials for my "History of Chemistry," I came across two copies of the "Dhatukria" (or preparation of metals, &c.),—one procured from the Library of the Maharaja of Alwar and the other from Benares. They both agree remarkably well and they both claim to be a part and parcel of the old *Tantra* called *Rudrayamala*. I began to pore over its contents with mingled feelings of delight and suspicion. As some of you may be aware, most of the Tantras are in the shape of dialogues between the god Siva and his consort Parvati, and as such to any orthodox Hindu, at any rate, this authority is of an infallible nature. I soon came to discover that this Tantra, or at any rate the chemical portion of it, is of comparatively recent origin. For instance, it refers to the treatment of Firanga Roga (or Syphillis), that is after the settlement of the Portuguese in Goa, the "Dhatukri" cannot be later than a work of the 16th or 17th century, and it is of value as conveying the information available in India at the time.

In my "History of Hindu Chemistry" a special chapter has been devoted to the indebtedness of the Arabs to the Hindus as far as

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medical and pharmaceutical knowledge is concerned. In fact the Arabs carried to Europe the accumulated intellectual treasures of India, including some branches of the Mathematical Science, *e g.*, the decimal system.

I have scarcely time to speak on the subject of the knowledge of gems and the testing of precious stones. Very useful information on this subject occurs in the *Vrihat Samhita* of Varahamihira (1. 537 A. D.) and in the chapter entitled *Ratnapariksha* (examination of the gems), in Garudapurana The typical characters most relied upon for differentiating one species of a gem from another were (1) specific gravity, (2) hardness, (3) lustre, transparency and colour, (4) fusibility especially when heated in a mixture of the alkalis. I can only add that even the lapidiaries and mineralogists of the present day have to depend largely upon these very physical and chemical propertics in the classification of *stones*.

ATOMIC THEORY OF HINDUS.

I shall now conclude with a few words on the atomic theory of the Hindus as propounded in the Sankhya, Patanjali and the Vaiseshika—Nyaya system of Philosophy, The theory of *anus* or atoms of Kanada which take the place of the *tanmatras* in the Sankhya philosophy cannot be discussed here. Anyone who may feel interested in the subject may profitably consult the elaborate dissertation in the second volume of my "History of Hindu Chemistry," contributed by my profoundly learned and esteemed friend Dr. Brajendranath Seal, King George Professor of Philosophy of our University. No doubt there is something in common in the Hindu Atomic Theory with that of the Greeks as given out by Empedocles. Anaxagorus, Damocritus, &c, but the analogy is more superficial than real.

Kanada's theory of the propagation of sound is in harmony with modern conception based upon experimental data, and cannot fail to excite our wonder and admiration as the following extract will go to prove :

"To account for sound originating in one place being heard in another, it is observed that sound is propagated by undulation, wave after wave, radiating in every direction, from a centre, like the blossoms of a Naucles. It is not the first, not the intermediate wave, that is the sound heard : but the last that comes in contact with the organ of hearing : and therefore it is not quite correct to say that a drum has been heard."

No less remarkable is Kanada's statement that Heat and Light are only different forms of the same essential substance. The Nyaya Vaiseshika finds Parispanda (vibratory motion) responsible for the phenomena of light, heat and sound. Chraka notes, for instance, three kinds of *Santanas*, serial motions, *viz.*, those of water, sound and light. Chakrapani points out that a wave of sound travels more rapidly than a wave of water, and much less rapidly than a ray of light. A wave of sound is conceived by some on the analogy of a wave of water

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(विचितरङ्ग न् याय) only the air waves (*cf.* the Mimansa) or the sound waves in and through the vehicle of air waves (*cf* the Nyaya Vaiseshika) travel by concentric circles not in one but in all planes. [*N. B* — This assumes transvers waves].

Others hold that the air waves (*cf.* the Vakyapadiya) or the sound and air waves (*cf.* Udyotakara) are propagated by the transmission of the vibration in all directions, leading to conjunction and disfunction of air particles, so that the wave may be said to expand by alternate concentric spherical layers of rarefaction and condensation **प्रचय** [*N B.* this assumes longitudinal waves]

It is unnecessary to proceed further I have tried to bring home to you, though I do not know with what degree of success, the fact that in ancient India Physical Sciences found zealous votaries, and were cultivated on an experimental basis The pursuit of knowledge was regarded veritable *tapasya*.

How ardent tne devotees were can be gathered from the following prayer addressed to the Goddess of Chemistry, which occurs in the *Rasoratnakra* of Nagarjuna.

द्वादशानि च वर्षाणि महाक्लेशः कृतो मया ।

तुष्टासि मे देवि सदा भक्तिवत्सले ।

दुर्लभं त्रिषु लोकेषु रसबंधं ददस्वमे ॥

"For twelve tedious years I have laboured hard and incessantly, . . . If O Goddess ! thou art propitiated, vouchsafe to me the rare love of chemistry.

The Hindu nation with its glorious past and vast latent potentialities may yet look forward to a still more glorious future, and if what I have said will have the effect of stimulating my countrymen to strive for regaining their old position in the intellectual hierarchy of nations, I shall not have laboured in vain. (*The Panjabee*).

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The Gurukula Samachar.

Motto I:—By the force of *Brahmcharya* alone have sages conquered death.—*The Veda.*

Motto II:—The welfare of society and the justice of its arrangements are, at bottom, dependent on the characters of its members.....There is no political alchemy by which you can get golden conduct out of leaden instincts—*Herbert Spencer.*

Foundation Day Celebrations.

Grand preparations were in progress for celebrating the Foundation Day of the Gurukula when the long and continued draughts obliged the Brahmcharis to give up all of them for a simple unassuming meeting to be held for want of a hall, in one of the dining rooms. The meeting began at an early hour when the whole of the room was packed with yellow-robed Brahmcharis who had come, one and all, to review their career in the past year, to renew their solemn vows of Brahmcharya for the year to come, and to derive vigour and strength from the stirring and enthusiastic speeches, to enable them to perform their duties successfully till the next Foundation Day. The meeting was a grand success. It was a sacred scene, a solemn and a most inspiring one. Almost the whole of the Kula (family), excepting a few *sanataks* who were unavoidably absent, attended the meeting.

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The proceedings commenced with songs sung in accompaniment to delightful harmonium music, and songs interspersed over the whole of the programme continued to enliven the audience in a sitting which lasted for over six hours. About a dozen Brahmcharis read papers or made speeches. Not a word but was filled with burning enthusiasm, stirring ideas and enlightening thoughts. The Brahmcharis considered the ideals of the Gurukula with reference to its present condition, and showed how they could be realised best of all ; described and criticised the relations of the teachers and the taught and suggested improvements ; commented upon the over-stringency of too large a number of rules and regulations and pointed out how better results could be gained with a much less number ; attacked the multiplicity of the subjects of study and requested for a curtailment in their number and last but not the least regretted that a financial question could have arisen for their institution and expressed their readiness to forgo the accessories of their life and to work for the support of the Kula Thus making use of this unique day when full freedom of speech is allowed to every body, they showed the goodness of their heart and the sincerity of their criticism by making a close review of their own conduct during the year. Oh ! This was a most elevating scene when you could see our young and precocious Bunyans, moved to their hearts' core, disclaiming all merit, imputing all sins to themselves, and then invoking all earthly and heavenly aid for a successful career during the year that had just set in. Some of them refuted the arguments of their follow-kulites and asked them to be dutiful and not to clamour for more rights, to be quick in removing all doubts which stood in the way of their intimately mixing with their teachers; and lastly to realise and grasp the full significance of the dictum " State in form and family in spirit," and to try to live up to it.

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Of the Sanataks who succeeded the Brahmcharis, Pt. Brahmdatta began by describing the ideal of the Gurukula as one of producing members of all the four Varanas. He proposed that every Sanatak should begin his life after doing preaching work for full one year; he quoted some examples of strict discipline for the use of Brahmcharis and showed how by the cultivation of arts and industries the Gurukula could be made almost if not altogether self-supporting Pt. Visva Nath said that the Brahmcharis looked down upon themselves because their ideals were very high. He read a letter he had received from Sanatak Chandramani asking his brother Brahmcharis to believe his presence in spirit on the occasion and giving several pieces of useful advice. He concluded by saying that the *workers* had been doing for the students all that lay in their power and that it was for the latter to make their relations still closer with the former who had ever been ready to co-operate. Pt. Indra rising announced—and in announcing removed the standing complaint of the Brahmchairs—that Mahatmaji was to remain at the Kula for the year to come. What were the rules, said he, against which so much had been said? They were only the written expression of the Acharya's will. In the end he proposed that from the next year it would be better if the students submitted a memorial of their complaints, criticisms and suggestions to be considered on the Foundation day, and suggested that the professors also should take part in the day's proceedings.

Then came the turn of the Government. L. Mukh Ramji spoke feelingly and said that closer touch and a nearer view of the Kula had greatly enhanced the love and admiration he had felt for it when at a distance. He suggested that the energy which was now wasted in unfruitful games should be employed productively in agricultural und industrial

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works. Professor Rama Deva's speech was a Government reply to the criticisms and complaints of the Brahmcharis with this essential difference that it was given in a family spirit. He pointed out the indispensable nature of the rules and said that they were as if non-existent for those who were dutiful. He referred to the dictum of "state in form and family in spirit" and said that all punishments for transgressions must be taken in the family spirit because it was in that spirit that they were inflicted. He advocated the policy of plain living and said that the greatness of the Gurukula consisted in turning out men really learned in the Vedas; other things though they might be given a place in the curriculum were of secondary importance.

Last came Mahatmaji's enlightening and elevating speech. He began by referring to the ideas of doubt and despondency that had come to his mind when just entering the place of the meeting and said that after he had heard the most hopeful and encouraging speeches of the day he was sure he should undergo penance for the same. It was wrong, said he, for any of the Brahmcharis to think that he was unfit for attending this Utsav. The fire of repentence burns away all evils of heart leaving it as pure as diamond. Thus the Brahmcharis were all fit for attendance at the meeting. As regards rules, said he, it was physically impossible for him to be present every where, but all would go well if the students saw his spirit working in all the workers in the Kula. He had never said that the Gurukula would produce Goutams and Kanads but this surely he had been saying that if in a period of thirty years the Kula succeeded in turning out one Dayanand the money spent in maintaining the institution would have been usefully spent. The Gurukula had been opened to revive and rejuvenate the Varuna Ashrama Dharma which had fallen and degenerated. It were wrong to identify preaching with lecturing. The right sort of

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missionary work was the one accomplished through living up to the highest ideals of religion. Without trying to make an exhibition of one's work, one should try to satisfy one's inner self about one's own actions. At this stage of his lecture he read Sanatak Bhardwaj's telegram in which the said Brahmchari had, while stating the cause of his absence, asked his brother Brahmcharis to keep before them high ideals and to concentrate their energies for their realization. Touching upon the financial difficulties of the Gurukula, Mahatmaji took a very optimistic view of the situation. He recited a few verses of Goswami Tulsi Das beginning with "He who gave milk when teeth were not, will give corn when teeth have come" and said there was no occasion for anxiety. Let them satisfy their own conscience about the nature of the work they were doing and then if money were wanting he hoped the Brahmcharis could work heartily to produce their own necessaries of life. In the end he exhorted them to cultivate the feelings of love and service and to try to live for, and live up to, the highest ideals of truth brought to light by Swami Dayanand.

The Rishi Bodh Utsava.

The above mentioned *Utsav* which came off on the 12th February, the *Shivratri* night, was an important function. It was attended by Swami Harparshad who had come to the Gurukula for that very purpose. At first several Brahmcharis made felicitous references to the night which really saw the birth of the Arya Samaj in the form the inspiration received by Swami Dayanand, and then L. Mukh Ram, the headmaster of the Vidyalya, made some remarks upon the speciality of the mission of Swami Dayanand. He said that the so called reformers before the advent of

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Swami Dayanand had no claims to the honourable title inasmuch as they deprecated the ancient Aryan civilization and gave their unreserved support to the modern one. It was Swami Dayanand who drew the attention of the people in that direction, and that though they all could not be so many Dayanands they could very usefully learn from his life many lessons of the highest importance. Swami Harparshad, the revered Sanyasi who spoke eloquently cited some Veda Mantras to show that the Vedic religion which certainly flourished in remote ages had in due course of time become inextricately mixed up with pernicious customs of the worst type. He referred to the well-known Mantra of Gita यदा यदा धर्मस्य and said that Swami Dayanand had only revived the lost truths. Thereafter the President, Professor Bal Krishna, said that it was necessary for all of them to imbibe some of the truths about which they talked at every meeting. Action was the fountain-spring of true life: the words only showed the path. Swami Dayanand had got his inspiration for work from a visit to the Kumbha fair, for which so much preparation was being made, by seeing the distressful and extremely degraded condition of the people. Navin Vedant had sown the seeds of effeminacy by preaching the uselessness of action. The extremely harmful plants which had thus come into existence was the duty of every one of them to root out and replace by true Vedic ideals. In the end he referred to the words of Madam Blavatsky and said that e en the foreigners had realised what a gem had India lost in the death of Swami Dayanand. Thus once more laying stress upon active life the president brought the meeting a close.

Pundit Lekh Ram Memorial Meeting.

The Bir Utsav, as it is called, came off on the e.ening of Feb. 17. After some stirring songs several Brahmcharis

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spoke feelingly upon the sacrifice made by the great Pundit and counted his many qualities of head and heart, among others his passion for research and the fearlessness of his nature. They spoke of the extreme usefulness of such sacrifices and said that the supreme need of the Arya Samaj and India at the present day was that of martyrs of the type of Swami Dayanand and Pundit Lekh Ram. Professor Balkrishna rising referred to the saying

"I slept and found that life was beauty

I woke and found that life was duty"

and said martyrs alone could appeal to the vast masses of striving, struggling, sinning, sorrowing humanity. Socrates died for truth and then it was that the Greeks realised the greatness of the man and his beliefs. All religions were based upon the blood of their martyrs, and martyrs like Pundit Lekh Ram were the pressing need of the Arya Samaj. Professor Rama Deva said that there was no cause for hopelessness. Men had been coming whenever needed. He referred to the living martyrs who were undergoing hardships of prison in Patiala and spoke very hopefully of the future of the Arya Samaj. He spoke of the imperfect sacrifices which were at the bottom of other religions and described by means of illustrations how Pundit Lekh Ram had shown true moral courage which many of the greatmen and founders of great religions in India and elsewhere had lacked. Mahatmaji laid stress upon the real meaning of sacrifice. He referred to the very very simple life which Pundit Lekh Ram had led. He had curtailed many of his needs, he said, and could maintain a family on a scanty pittance of Rs. 22½ per mensem. His was a life of protracted sacrifice in the cause of the true religion and he was fortunate in his death which was a fitting end to a life of continued martyrdom and self-abnegation. He said, it was a life of which every moment was sacrificed that was to him more valuable than the end

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of which none could be aware beforehand. Continuing he urged upon the Brahmcharis the necessity of keeping the truth ever before them and of working for it zealously without thinking of reward. In the end he told them to keep pure the soul, the mainspring of all action, and to work incessantly and indefatiguably in the cause of truth. Thus alone could one succeed in one's life's mission.

The Examinations.

Winter session examinations are going on in right earnest. This has given time to some of our ever-active professors to go out and do preaching work at different places. It is hoped that they will render a good account of the busy intellectual life which they have been leading here. They are all expected to be back within a week or two when the examination will be over and the Brahmcharis getting breathing time, the authorities will begin with full force their preparations for the coming anniversary and the preaching work to be done on the occasion, of the *Kumbha* fair. Professor Chowdhry (by the by we congratulate him on his having been recently nominated a member of the Calcutta Mathematical Society) who was appointed superintendent of the examinations has proved himself very energetic and is doing excellent work in that capacity.

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